Passover Greetings חג שמח

The Canadian Jewish News

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MAKING MATZOH

Rabbi Ronnie Fine shows grade 2 students from Montreal's St. Laurent Talmud Torahs how matzoh is baked, in local Chabad House facility. With him are David Boldovitch, Debbie Stone and Jamie Itzkovitz. [Howard Kay photo]

The Israeli presidency

A surprise choice

JERUSALEM [JTA] — Supreme Court Justice Menachem Elon, an Orthodox scholar and past winner of the Israel Prize for his books on Jewish law, will probably be Israel's next President, succeeding Yitzhak Navon. His nomination was submitted to the Knesset by members of the Likud, headed by Prime Minister Begin.

Elon, 60, is supported by all the coalition factions and according to Herut Knesset whip Ronnie Milo, is almost certain to be elected by the Knesset.

(Editor's note: Although the new President of Israel was elected March 22, this was one day after this issue of The CJN was printed, which is why we say in our story that Elon will "probably" be elected. The election is conducted amongst Knesset members by secret ballot and, according to observers, an upset is always possible.)

Elon apparently was Begin's second choice for the presidency. Until recently he personally supported Interior Minister Yosef Burg, a veteran leader of the National Religious Party. But Burg announced that he would not run because he wanted a broader consensus than the Knesset was likely to give him. (CJN March 17.)

Elon's selection surprised political circles inasmuch as the media was predicting that the nomination would go to Jerusalem attorney Shlomo Tussia-Cohen who, like Navon, is Sephardic and was reportedly backed by Begin.

But the ultra-nationalist Tehiya party balked at Tussia-Cohen. He is, moreover, committed to the Jerusalem branch of Herut to run against Laborite Mayor Teddy Kollek in the Jerusalem municipal elections.

Elon is a graduate of the Hebron Yeshiva in Jerusalem and the Hebrew University. He was a professor of Jewish law at the Hebrew University until his appointment to the Supreme Court in the mid-1970s. He is an Ashkenazic Jew.

Menachem Elon, presidency candidate [IPPA photo]

Israelis elect 2 Chief Rabbis

JERUSALEM [JTA] — Rabbis Avraham Shapiro and Mordechai Eliahu won substantial victories in the Chief Rabbinate elections here last week to become Israel's Ashkenazic and Sephardic Chief Rabbis respectively.

Both were strongly backed by the National Religious Party and were supported by Laborite electors as well.

Shapiro, 65, is a sixth-generation Jerusalemite, a judge of the Supreme Rabbinical Court and dean of the Merkaz Harav Kook Yeshiva.

Eliahu, who was born in Iraq, is also a Supreme Rabbinical Court judge.

Shapiro received 80 votes, to 39 for his closest rival Rabbi Yitzhak Kolitz, who had the backing of the Agudat Israel.

On the Sephardic side, Eliahu won 87 votes to 49 for Rabbi Eliahu Bakshi-Doron, who was also supported by the Agudat Israel.

The two new Chief Rabbis succeed Ashkenazic Chief Rabbi Shlomo Goren and Sephardic Chief Rabbi Ovadia Yosef, who both served 10-year terms and were barred by law from standing for re-election.

The votes were cast by a 150-man electoral college consisting of rabbis and politicians.

Early deadline

Because the Passover holidays and a statutory holiday all fall in the same week, the editorial deadline for the April 7 issue is moved ahead to MONDAY NOON, March 28.

Publicity chairmen for the various organizations are asked to make a special note of this much-earlier deadline date.

Your co-operation will be appreciated.

Accusations exchanged

Who is harassing whom?

By SHELDON KIRSHNER

The commanders of the U.S. Marines in Beirut have accused the Israeli army of harassing American troops there and of endangering Lebanese civilians with indiscriminate gunfire.

The Israelis, in turn, have said the incidents have taken place in Israeli operational zones and have been triggered because the U.S. refuses to establish a liaison committee to deal with such problems.

While accusations were exchanged, unidentified gunmen fired on U.S., Italian and French soldiers who belong to the multinational peacekeeping force which patrols the area in and around the Lebanese capital.

In the worst spate of attacks against the peacekeepers since they took up their positions last September, five Marines were slightly injured — 10 hours after nine Italians were wounded after coming under small-arms fire. A day later, French troops were fired upon, but there were no casualties.

Meanwhile, two Israeli officers were killed when their jeep hit a mine on the Beirut-Damascus highway, bringing to 461 the number of Israelis killed in Lebanon since Israel's invasion last June 6. An Israeli soldier was wounded two days later when ambushers fired on his vehicle in a town southeast of Beirut.

On the political front, Israeli, Lebanese and U.S. diplomats, in a new drive to hammer out a settlement on foreign troop withdrawals, met this week in Netanya.

Philip Habib, President Ronald Reagan's special Mideast troubleshooter, flew to Israel after meeting King Hussein in London. It was reported that the Jordanian monarch would enter the Camp David peace process, which he has strenuously avoided, if Israel pulls all its troops out of Lebanon.

On the eve of the Netanya negotiating session, Israeli Foreign Minister Yitzhak Shamir said he was convinced that the talks on foreign troop withdrawals were "nearer to a solution." They have been going on since last autumn without any signs of an imminent breakthrough.

Syria, whose agreement is required if the

[Cont'd. on page 14]

MPs turn out for CIC event

OTTAWA — The parliamentary dinner, which is the highlight of the Canada-Israel Committee's annual policy conference, held last week in Ottawa, this year attracted "an overwhelming number" of parliamentarians, senior government officials and national Jewish leaders, according to CIC national chairman Harold Buchwald. Buchwald was chairman of the dinner, held at the Skyline Hotel.

CIC special projects director Robert Willmot estimated that close to 600 guests came to the dinner "to demonstrate their strong commitment to the Canada-Israel relationship that has grown over the past 35 years."

What was especially noticeable this year, said Willmot, was the large turnout of members of the opposition as well as Liberals. "There were as many front bench Tories as there were front bench Liberal cabinet ministers," Willmot said. "It's important that our constituents know how strong the support is for Israel . . . right across party lines."

• For more on the conference see stories on pages 3, 4, 5, 9.

U.S. pressure is pledged to spur Soviet emigration

JERUSALEM [JTA] — President Ronald Reagan pledged, in a personal message to the third International Conference on Soviet Jewry, that the U.S. "will lead" efforts by the free world "to stem and reverse the trends of plummeting emigration and increasing harassment which plague Soviet Jews."

His message was delivered by Jeane Kirkpatrick, U.S. ambassador to the United Nations, at the opening of the conference here last week, attended by 3,000 Jewish and non-Jewish delegates from 31 countries.

Addressing the estimated 2,250,000 Jews in the Soviet Union, Reagan declared: "Know that we will not forget them. We will firmly support their just cause."

In his address to the conference, U.S. ambassador to Israel Samuel Lewis attacked Soviet policies that have cut the emigration of Russian Jews to a "pathetic trickle" and said such abuses impeded efforts to improve Moscow-Washington relations.

Prime Minister Margaret Thatcher pledged in a message to the conference that Britain, together with other Western governments, will "continue resolutely to press the Russians for an improvement in their human rights record and to subject that record to the most demanding public scrutiny."

Emigration of Jews from the Soviet Union dropped to 2,688 in 1982 from a high of 51,320 in 1979. So far this year it is 204, the lowest number recorded since Jews were allowed to leave in 1971.

Another 400,000 Soviet Jews want to leave, Joseph Smukler, chairman of the U.S. delegation, told the conference. "At stake now is the survival of 20% of our people and the fibre and mettle of the remainder," he said.

Simone Veil, former French cabinet minister, told the conference that Soviet Jews are caught in a trap. "They have no place in the Soviet

[Cont'd. on page 14]

World-National

Lachmo anyo: liberation incomplete

By
RABBI W. GUNTHER PLAUT

I am writing this column in San Francisco where I gave some lectures. When far away from home one is especially aware of dates, and extra free time allows one to dwell on memories.

It is early March, anniversary time in my book.

Rabbi Plaut

Thirty-eight years ago our troops conquered Cologne, the ancient city where Jews had dwelt since Roman days. Few buildings were left intact, notably the cathedral. Pinpoint bombing by Allies had carefully avoided this splendid example of medieval architecture. The Great Synagogue on Roon St., too, was still standing, though only in skeletal form.

On Crystal Night, in 1938, the Nazis had ravaged and burned it. We held a service and, miraculously, some Jews who had been in hiding for years came out into the open and savored their freedom in the rubble of their synagogue. Never had it looked as beautiful to them as it did on that day, they said, amidst tears and prayers of gratitude.

Pesach was coming. My division, the 104th Infantry of the U.S. Army, took Bonn. I scouted the city (today's capital of the West German Federal Republic) for a place to hold our sedorim and found it in the university, in a place that someone later claimed had served as the city morgue. No matter. Yomtov knocked at the gate; we had our supply of matzohs; and all of us were eager to celebrate the festival of freedom.

Hardly had we started the seder and proclaimed ho lachmo anyo ("behold this is the bread of affliction") than the order came to move on.

We had begun to remember the exodus of old; now we, too, were on a journey of liberation. The parallel was not to be taken too far, especially since instead of leaving the enemy behind we were pursuing him. But then, as now, freedom was at stake and Jews were eating matzoh.

To be sure, this was not the traditional way of observing Pesach. Yet the holy day gave a special determination to our task. If one could feel joy in the midst of battle, we felt it then. The Rhine was our Sea of Reeds.

Our troops were moving across the Remagen Bridge; we stood on top of our jeep and distributed boxes of matzohs as the troop carriers rumbled by. There were enough takers that night to make one believe that half the army was Jewish.

The old enemies are gone and new ones — with different arms and slogans — have taken their place. We hold up the matzoh and say ho lachmo anyo. And we remember that liberation is not yet complete.

Second only to Bible

Haggadah is a world best seller

By
DAVID GEFFEN

Next to the Bible, more copies of the haggadah are produced than of any other Jewish book. Printed or handwritten in practically every language spoken by Jews, it has become a unique volume in world literature.

The basic text of the haggadah, as we know it today, was formulated by Rabban Gamliel in the second century CE. The first complete text is found in the 10th century siddur of Sa'adia Gaon.

As its recitation became an integral part of the seder in the home, it was felt that it should be separated from the siddur, and become a book on its own.

To be used properly, it was essential that the haggadah be not only read but understood. Translations of the Hebrew text into the various languages of the Diaspora began to appear very early, so that Jews in every country could follow whoever was conducting the seder ritual. But it was several hundred years before illustrations were added, not only as an art form, but also to engage the interest of the old and the young around the table.

The transformation of the haggadah into an illustrated and illuminated manuscript was possible because it was not bound by any religious restrictions. The beginning of haggadah illustrations can be dated back to the beginning of the 14th century and resulted in the creation of a new form of Jewish pictorial art.

There are two types of medieval illustrated haggadah manuscripts — the Sephardi or Spanish version and its Ashkenazi or Franco-German counterpart. Those coming from Italy display some of the characteristics of both schools.

The earliest surviving illuminated Ashkenazi haggadah is the Birds' Head haggadah in the Israel Museum. Produced around 1300, it substitutes birds' heads for the human face, thus circumventing the prohibition of the second commandment. All the figures wear the famous medieval "Jews' hat," so even those who could not read could not mistake their identity.

The second great revolution in the production of the haggadah came with the invention of printing, in the middle of the 15th century. What is believed to be the first printed haggadah was produced in the Spanish city of Guadalajara in 1482. This is a rather modest haggadah containing no illustrations or decorative initial letters.

More than 3,000 different versions of the haggadah have been produced in various parts of the world over the centuries. One of the most interesting is the 17th-18th century Chinese manuscripts of the Jewish community of Kai-Feng-Fu. The text includes instructions in Parsee written in Hebrew characters, which indicates that the Jews of China derived their religious teachings from Persia. Written with a reed pen on rice paper, the letters have a somewhat Chinese look.

A haggadah was produced for the Indian Bene Israel community in Bombay in 1846. It is in the local language Mahritu, with the Hebrew text alongside. A second edition printed in Poona 28 years later has illustrations showing women in typical Indian dress baking matzoh in specific shapes for the three matzot used in the seder.

During World War II even the Nazis showed respect for one of the greatest medieval gems of Jewish art, the Darmstadt haggadah produced in the 15th century in southern Germany. They kept it hidden in the Offenbach Leather Museum so that it did not share the fate of thousands of other Hebrew books and manuscripts, which were burned or destroyed.

Another precious treasure, the Sarajevo haggadah, one of the best known Sephardi haggadah manuscripts of the 14th century, was saved for posterity by the initiative of a local school principal. A German officer was sent to Sarajevo to pick up the haggadah from the school, in which it was housed. The principal had a quick copy made and hid the original in a nearby cave, where it lay until the end of the war, when it was placed in the Bosnian National Museum.

Page from Bird's Head Haggadah, at Israel Museum

Because the haggadah stresses the idea of freedom and the liberation from bondage, many different groups have utilized its format and that of the seder service itself as a means for transmitting their own idea. Best known in this category are the haggadot produced by the kibbutzim. There, an effort was made to formulate a haggadah which would express the striving and yearnings of the chalutzim. Hundreds of these haggadot have appeared, and through them one can better understand the history and outlook of the various kibbutz movements.

In the United States in recent years, the struggle for equal rights by all oppressed groups like Blacks reflected itself in a Freedom haggadah produced by Arthur Waskow. Originally it appeared in the magazine Ramparts and was later produced as a separate text, founded on concepts of peace, freedom and equality.

A very meaningful haggadah reflecting the struggle of Soviet Jewry was produced in the 1970s by Mark Podwal, with the Russian commissars in place of the officials of pharoah's Egypt. Moreover, Jewish feminists have produced a haggadah of their own in the U.S.

The haggadah then, is a book which permits each individual Jew to add his own interpretation to it. It is never really complete because its theme — oppression and tyranny — still exists.

When persecution forever ceases, when every trace of bondage disappears, when right rules over might, then perhaps the ideas of the haggadah will reach fruition. That really is what the haggadah, perhaps our greatest Jewish book, is all about.

[From WZPS]

Palestinians ask Israel aid

By
SHELDON KIRSHNER

In an ironic twist of fate, Palestinians have begun to turn to Israel for help following an upsurge of anti-Palestinian feeling in southern Lebanon.

In the past month, some 22 Palestinians have been murdered under mysterious circumstances, or exposed to kidnappings, threatening leaflets and nocturnal visits by hooded vigilantes.

The Palestinians, who still shudder thinking of last September's Beirut massacre, fear for their lives.

Dozens of Palestinian families have asked Israel to grant them asylum, and the Israeli army has stepped up patrols in Palestinian neighborhoods where the terror and intimidation has occurred. The Israelis have also launched an investigation into the matter.

Meanwhile, the PLO has asked the Lebanese government to guarantee the safety of about 500,000 Palestinians living in Lebanon. According to Arab diplomatic sources, the PLO has made the withdrawal of its forces in eastern and northern Lebanon contingent on the government's ability to meet its request.

The Lebanese regime, which had no real authority in southern Lebanon, has pressured the U.S. to get Israel to try to stop the campaign against the Palestinians.

Israel is embarrassed by it all, since its army exercises control in southern Lebanon.

But can Israel do anything about this embarrassment?

• First, Israel has enough trouble coping with Palestinian attacks against its forces. The PLO, having regrouped after last summer's debacle in Lebanon, seems bent on harassing Israel in a classic version of guerrilla warfare.

• Second, no one quite knows who or what organizations are behind the seemingly random killings, kidnappings and vigilantism.

A Beirut newspaper, As Safir, claims that Major Saad Haddad, Israel's proxy in southern Lebanon, is to blame. But he and Israel vigorously deny the charge. (Haddad was cleared by the Kahan Commission investigating the Beirut massacre.)

The majority of Palestinians hold the Christian Phalange militia responsible. But Phalange spokesmen do not take these accusations seriously.

Middle-class Palestinians in and around the town of Sidon, some 25 miles south of Beirut, have, in the main, been the victims.

According to accounts in the Lebanese press, 70 Palestinian families were evicted from their rental apartments in Sidon early in February and forced to move into the nearby Ain Hilwe refugee camp — which was largely demolished by Israel during its invasion.

Newspapers claimed Israel made no effort to stop the eviction.

Prior to this, unidentified gunmen declared their intention to rid Lebanon of all Palestinians by posting leaflets outside the doors of Palestinian families.

Substantial numbers of Lebanese Christians are antagonistic to the Palestinians for having brought havoc and destruction to their land. They claim that, if not for PLO provocation, Lebanon today would have been a peaceful country.

On Feb. 5, the bodies of seven Palestinian men, five of whom had just been released from the Ansar prisoner-of-war facility run by Israel, were found outside Sidon. For days later, reports indicate, refugee families in a village near Sidon were warned to go to Ain Hilwe.

On Feb. 10, UNRWA (United Nations Relief and Works Agency) reported that 40 Palestinian families had fled to Ain Hilwe. On Feb. 12, the bodies of 15 Palestinians were discovered near that ruined refugee camp. In the final week of February, leaflets were pasted on the doors of Palestinians: "You have turned all your houses into arsenals. You must go to the camp where we can control you . . . remember, nobody likes you."

Palestinian residents in southern Lebanon are extremeley upset by these developments. "There is an atmosphere of fear in the Palestinian community right now," says John Defrates, UNRWA's director in Lebanon, in an interview with The New York Times.

Most Palestinians are trying to ride out the storm, hoping that Israel, the PLO, the Lebanese government or the U.S. Marines can protect them.

But a handful, having succumbed to the terrorism, have left Lebanon altogether and found refuge in Israel with their relatives.

Marek Edelman refuses to attend Warsaw event

NEW YORK [JTA] —

Marek Edelman, former deputy commander of the Warsaw Ghetto uprising, has refused to join the honorary committee to commemorate the 40th anniversary of the uprising next month. He objects because of its official Polish government sponsorship.

Edelman, the only surviving leader of Warsaw's Jewish fighting organization called Zob, was briefly interned by the Jaruzelski regime when martial law was imposed in Poland on Dec. 13, 1981.

He declared, in an open letter to the underground Warsaw newspaper, Solidarity Information:

"To celebrate our anniversary here, where enslavement and humiliation is now the lot of the whole society, where words and gestures have become nothing but lies, would betray the spirit of our struggle. It would mean participating in something entirely to the contrary. It would be a cynical act of contempt."

MacEachen tells conference

Canadian contacts with PLO called "valuable"

By
JANICE ARNOLD

OTTAWA —
The Canadian government's contacts with the PLO at the official level are "valuable and should be maintained" because of the organization's importance in the Middle East question, External Affairs Minister and Deputy Prime Minister Allan MacEachen said at the ninth annual conference of the Canada-Israel Committee last week.

MacEachen said, however, the government does not accept the PLO's claim to be the "sole, legitimate representative of the Palestinian people and we are giving no consideration to doing so.

"We question how the PLO could usefully participate in negotiations so long as it fails to accept Israel's right to exist within secure and recognized boundaries."

MacEachen said the Palestinian problem has become more important than ever and that Canada supports the right of the Palestinian people "to play a full part in negotiations to determine their future and their right to a homeland within a clearly defined territory — the West Bank and the Gaza Strip. We do not rule out any options open to the parties in negotiations."

President Reagan's peace proposal, because it is "consistent with Camp David," merits support and could provide a basis for negotiations, he said.

Canada sees the "stepped-up Israeli settlement campaign" as "contrary to international law and extremely unhelpful to the peace process," he said.

The government remains opposed to "the Israeli invasion of Lebanon, the occupation of West Beirut" and Israel's rejection of the Fez summit plan, said MacEachen. He said he made these Canadian positions known to Israeli foreign minister Yitzhak Shamir during a meeting last fall at the United Nations as well as to the Senate committee on external affairs held Feb. 17.

Despite these differences, the minister stressed that they have not "undermined our support for Israel's very existence, as some have suggested, nor do I think they undermine the basic rapport between us."

At the CIC parliamentary dinner, Harold Buchwald [right], CIC national chairman, introduces keynote speaker, Yehuda Blum [centre], Israel's UN ambassador, to Donald Johnston, federal minister of state for economic development and minister of state for science and technology, and Gerald Regan, minister for international trade. [Jean-Marc Carisse photo]

He continued: "I see that the basic friendliness between us has remained unchanged and that the fundamental commitment by Canada and Canadians has stood the test of time. . . . We have consistently supported (Israel's) existence as an independent and secure state in the area. This is a basic element in our Middle East policy and is not subject to change."

MacEachen said he intends to make an official visit to Israel and other Middle Eastern countries later this year. He last visited Israel in 1976 during his previous term as external affairs minister.

"I see my return visit to Israel as a reaffirmation of Canada's fundamental commitment to Israel," he added.

As examples of increased contact between Israel and Canada, MacEachen mentioned the fact that the Canadian embassy is about the sixth largest diplomatic mission in Israel.

Since 1977, the number of visitors to each country has doubled, reaching 40,000 to 50,000 persons annually in each direction, many of whom are involved in business and professional exchanges.

He also cited more visits by Canadian ministers and parliamentarians, as well as trade missions.

On the official level, he said, agreements and understandings on trade, agriculture, industrial research, health, cultural relations and filmmaking and even a tripartite aid project have been reached.

MacEachen also said Canada has often extended diplomatic support to Israel in international arenas when its legitimacy has been challenged.

He defended this country's voting record at the UN saying "Canada has not drafted these resolutions and has no control over their contents. As a result we do not see them as a satisfactory way of expressing Canadian policy, although in our voting we take account of the basic thrust and balance of each resolution."

Canada, however, does not "have any illusions about the influence we can exert over the Arabs or Israelis" even though it has been asked to play a more active role in the Middle East.

"Lasting peace in the Middle East cannot be imposed. It can come only through negotiations," he said. "The key to breaking the present impasse is to find how to encourage the parties to take the steps needed to bring them face to face."

He called Israel's withdrawal from the Sinai "perhaps the most significant achievement in the Middle East in the past year. "This even provides evidence of Israel's eagerness to act for peace when an Arab country indicates a willingness to negotiate."

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World-National

Living Halacha

By
RABBI MOSES J. BURAK

Question: If the bechorim, the first-born sons, are obligated to fast on the eve of Passover, how can we dispense with that fast by having a siyum and breakfast?

While the siyum and the collation are now the thing to do, it does not mean that all scholars subscribed to this idea. The Chassam Sofer, who was the first-born in his family, always fasted on the eve of Passover. He yielded to the common practice only when the advancing years made it very difficult for him to fast. Only then did he allow himself to eat following the siyum.

Rabbi Burak

You see, the whole idea of having the siyum and then food instead of the fast is subject to this challenge: If you can free yourself of the command to fast by completing the study of a volume of the Talmud and this completion calls for a collation, why don't we use this method to rid ourselves of all the fasts? You couldn't brush aside the Yom Kippur fast this way, for Yom Kippur imposes the fast even on the Sabbath, the day set aside for rest, joy, and good food. But, all the lesser fasts like the Fast of Esther, why don't we treat them as we do the Fast of the First-Born, with a siyum and a feast, instead of a fast?

An illustrious English sage, the Gaon Ferber asked this question. He felt that all fast days mentioned in Holy Writ cannot be brushed aside by a siyum. But, the Fast of the First-Born is not mentioned in the Torah, and that is the reason that enables us to make an end run with a siyum.

This raises another problem.

If the Torah doesn't call for this fast, why is it on our calendar? Should not this day call for feasting and celebration?

Thousands of years ago, on this day, all the Egyptian first-born sons died, but this plague did not visit the homes of the Jews, and their sons were spared. Then why shouldn't this day be on our calendar as a day of feasting to mark the deliverance of Israel's bechorim? Let it be said here, that some of the great chassidic masters took precisely this stand and called for no fast.

But, the Minchas Elazar (Muncazs) fought bitterly and successfully against their views, inasmuch as the Code calls for a fast.

But why does it call for a fast when celebration should be the order of the day?

The answer is that while these bechorim were to be outstanding men in the service of the Almighty, dedicated to His service alone, standing at the altar, they did not turn out that way. These men who were saved from the dreadful plague failed us at a critical period. At the time when the golden calf was made as a substitute for Moses, they were found wanting.

When Moses issued his call to the people, saying, "Whoever is on the Lord's side, come unto me" (Exodus 32:26) the behorim did not join him.

The Torah says: And all the sons of Levi gathered themselves together unto him." From that moment the behorim were replaced by the Levites. Since they showed themselves not to be such stars, we cannot celebrate their deliverance. That is the reason we ask them to fast. If fasting is too difficult, why then let them join in the study of Torah and Talmud which heal men, purify them, and give them the right to rejoice.

NDP Mideast policy changes expected

Emphasis on Palestinian question

By
GAYE APPLEBAUM

OTTAWA —

Canadian Jews should be prepared for a number of radical New Democratic Party policy changes concerning the Middle East, including the possible recognition of the PLO, party leader Ed Broadbent revealed here last week during the annual Canada-Israel Committee's policy conference.

Broadbent said Israel "must be prepared to negotiate with **any** representative of the Palestinian people who publicly recognizes Israel's right to exist within secure borders. "Any" presumably includes the Palestine Liberation Organization.

[A well-informed labor leader told The CJN shortly before the CIC conference began that Broadbent is currently setting up a committee to consider the pros and cons of NDP recognition of the PLO. The committee is due to report its findings to the NDP caucus before the party's national convention in July, in Regina.]

Broadbent indicated the Palestinian question will be a priority item on the party's convention agenda in Regina. "The NDP conventions determine our policies and NDP members and MPs take convention debates seriously," Broadbent said.

"For the past year the party's international affairs committee has been examining the development and expansion of our policy on the Middle East," he added.

Convention organizers anticipate "an exceptional number of resolutions on the Middle East from many elements of the party, including constituency associations," Broadbent said.

While the NDP leader assured the CIC delegates his party "remains firmly committed to our long standing support for the people of Israel and the right of Israel to exist within secure borders," he emphasized his party's "moral obligation to address internationally important questions" as they press for recognition of the rights and aspirations of the Palestinian people.

The NDP, Broadbent said, will continue its strong opposition to "both terrorism and the use of military force as a means to solve political problems."

The NDP remains a staunch ally of Israel's internal democratic institutions but views the Begin government's actions over the last two years "both on the West Bank and in Lebanon as a betrayal of Israel's democratic traditions," Broadbent declared.

The Progressive Conservative position, by contrast, vis-a-vis the PLO's legitimacy to speak for the Palestinians, remains unchanged, according to MP Jake Epp who opened the 2-day CIC conference.

While the PCs, like the NDP, are calling for the withdrawal of all foreign forces from Lebanon, Epp stresses his party will urge the government to continue to reject any consideration of PLO recognition until such time as the PLO recognizes Israel's right to exist.

However Epp pointed out that it is no secret how much support the PLO position now has on Parliament Hill. "There is no question that on the Hill the lobbying of members of parliament by those gentlemen (like Abdullah Abdullah of the Palestine Information Office) is quite intense. There is no question also that a number of members of all three caucuses are supporters of the positions promoted by these people," he said.

The reality, said Epp, is that the PLO "now enjoys a certain aura of legitimacy" with members of the government and with both opposition parties.

Epp replaced the previously invited PC spokesman, Joe Clark. As a party leadership candidate Clark decided he could not appear at the CIC conference. Erik Neilsen, interim party leader for the PCs, decided no other candidate should use the occasion for electioneering.

Fred Rose dies in Poland at 76

MONTREAL —

Fred Rose, 76, a former Montreal Communist Member of Parliament who spied for the Soviets in Canada during World War II, died in exile in Poland last week, according to family members here.

He moved behind the Iron Curtain in 1953, two years after he finished serving most of a 6-year jail sentence for espionage.

He maintained his innocence, but was found guilty of conspiracy after Igor Gouzenko, a cipher clerk with the Soviet embassy in Ottawa, defected with documents that claimed Rose and 19 other Canadians were part of an international Communist spy network.

Rose came to Canada with his Russian-born parents in 1920. He was elected to Parliament as the Communist Labor Progressive Party member for Montreal Cartier in 1943 and 1945.

He told newsmen he was forced to leave Canada in 1953, because the RCMP hounded him after his release from jail by constantly asking employers questions about him.

He said the Canadian government performed an "illegal act, an act of vengeance," in revoking his naturalized citizenship in 1957.

The child asks:
"Why is this night different from all other nights?"
Because tonight we reaffirm our faith,
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Journalists have their say:

Newspapers' handling of Lebanon criticized

By
JANICE ARNOLD

OTTAWA —

Much attention was given to trying to understand how the media in Canada operates and how the Jewish community can exert more influence on public policy and opinion, at the ninth annual conference of the Canada-Israel Committee held here last week.

Almost 250 persons from across the country registered for the day-long conference held at the Skyline Hotel. About 630 persons, including 103 members of Parliament (11 of them cabinet ministers), attended the dinner that evening.

Four journalists were guest speakers during the day: Ilya Gerol, foreign affairs analyst for the Vancouver Province and a columnist for Southam News; Yoram Hamizrachi of Winnipeg, Canadian correspondent for the Israeli daily Ha'aretz; Michel Vastel, parliamentary correspondent for Montreal's Le Devoir; and Jean Pellerin, retired editorialist of La Presse, also of Montreal.

Both Gerol, a Soviet immigrant, and Hamizrachi, a Jerusalem native, criticized Canadian newspapers' handling of foreign news saying the coverage of the Lebanon war was symptomatic of a general inadequacy.

But they differed on why this is so. Gerol contended it is because the newspapers reflect Canadians' indifference to and ignorance of foreign affairs, and they won't change until the public's attitude changes. He also pointed out that the level of education of Canadian journalists is low; 70%, he said, never entered university.

Hamizrachi blamed the situation on television and the print media's struggle to keep up with its popularity. The fact that newspapers are a business largely determines editorial decisions. Editors and publishers are more interested in running and presenting stories geared to what the public wants than what are necessarily the facts.

Gerol and Hamizrachi urged members of the Jewish community, as consumers of newspapers, to make their opinions better known by writing letters to the editor and making use of resources like the press councils when they are unhappy with coverage.

Later in the day, Vastel and Pellerin, in a French-language session on the Quebec media, explained how newspapers select their news, especially that coming from overseas.

With no correspondents in the Middle East, Le Devoir and La Presse had to choose from the flood of information which came over the wire services during the Lebanon war — under the pressure of deadlines.

Quebec newspapers' coverage of the Lebanon war was far milder than that of the European press, Vastel said. Pellerin observed that the Quebec newspapers probably do set a higher standard for Israel because of the admiration most Quebecers feel for the values Israel has represented. "We do not treat Israel like a banana republic," he said.

Vastel noted that he was "somewhat bothered" by the extent to which Jews here try to act as spokesmen for Israeli politics. He said Israeli functionaries in Canada are capable of handling that.

At another session, Public Policy in Canada: Influence and Impact, pollster Martin Goldfarb and Hugh Segal, a former aide to Ontario Premier Bill Davis and president of Advance Planning and Communications Ltd., took part in a panel discussion.

Goldfarb said data he has collected shows that Israel's making territorial concessions will have little impact on Canadian public opinion and little can be gained by pressuring Israel.

"Public opinion on the Middle East in Canada today is more a function of what the Palestinians do than what Israel does," he said. However, the majority of Canadians continue to be sympathetic to Israel's case and Jews need not feel so isolated in this country.

The task of the Jewish community is to draw attention away from the next Palestinian initiative and, on an ongoing basis, try to make the general community aware of Jewish values and their consistency with Canadian values through involvement in broader issues like human rights and charities and volunteerism, he said.

"If the CIC is serious in influencing public opinion, it should go beyond lobbying the legislature and start working among the people," said Segal.

Israel's case must be made in a way the "average Canadian can understand, and presented in a manner that demonstrates that the security of Israel is in the interest of Canada as an obstacle to Soviet adventurism."

This means more activity within the political parties, particularly the Progressive Conservative Party with which Jews have little association. "If you are not in the trenches, bridges cannot be constructed on a crisis basis," concluded Segal.

Israeli Amabassador to Canada Yeshayahu Anug, who spoke at the luncheon session addressed by External Affairs Minister Alan MacEachen, warned against putting pressure on Israel.

"Nothing is less conducive to a solution to an intricate problem than pressure against Israel. This will only perpetuate a feeling based on the experience of the Jewish people that they are alone in the world."

Israel's so-called intransigence is a consequence of wanting to survive, he said. "No people has a greater need for peace than the Holocaust survivors and refugees from Arab countries who make up the bulk of Israel's population."

Joint project to promote trade ties

OTTAWA —

Canada and Israel will set up a joint institute to promote co-operative industrial research and development in each country, External Affairs Minister Allan MacEachen announced at the Canada-Israel Committee annual conference here last week.

The Canadian and Israeli governments will each contribute $200,000 to the project over three years. The project is under the aegis of the Canada-Israel Joint Economic Committee with the Canada-Israel Chamber of Commerce acting as trustee, CICC executive director Nick Simmonds later told The Canadian Jewish News.

The treasury board's approval of the funding comes more than a year after former Industry, Trade and Commerce Minister Herb Gray's official visit to Israel in January 1982.

At that time Gray co-signed a letter of understanding with Israeli Industry and Trade Minister Gideon Patt.

The stated goal of the joint project is to "further expand commercial, economic and industrial co-operation . . . recognizing the importance and mutual benefit to be obtained from industrial research and development exchanges."

The joint institute will have a binational board of directors and will endeavor to become self-sustaining on or before the completion of government funding, according to the agreement.

MacEachen indicated that Patt will make an official reciprocal visit to Canada in the near future.

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Editorial

Passover

On March 28 this year Jews all over the world will be celebrating our national birthday when we sit down at the first seder of Passover.

The holiday may be said to be a birthday because it marks the liberation of our ancestors from Egypt and the dawn of a new liberated age for the Jewish people.

Unlike other birthdays which generally record only the passage of chronological time, Passover registers annually deep spiritual messages for Jews.

As Leo Trepp observes, the yearly celebration of the holiday affirms the Jewish belief in the sanctity of life. In slavery the Jewish people had no life because its form was determined by others. With the shackles of slavery thrown off, real life for the Jewish people began.

Passover also symbolizes freedom — the kind that comes when hostile forces cease their harassment of fellow human beings. Egyptian bondage gave way to the ordered freedom of the desert community in pursuit of the Divine.

The observance of Passover reminds Jews that justice is a cornerstone of the human collective and that when it is denied to some, everyone will suffer. Every year the Jew affirms that he is his brother's keeper.

Says Leo Trepp: "On Pesach the Jewish people were made into a nation. They were granted freedom, not merely from slavery but for the task of establishing justice in their midst and to set an example to the nations."

Both are formidable tasks; we are not free, however to desist from the obligation of performing them.

A happy and kosher Passover to all our readers.

Vatican errs

What a strange appointment.

The Vatican, in a decision which must rankle the conscience, has named one Herrman Abs as an advisor to its bank, which has lately been in some trouble.

Abs may be a good Catholic but whether he is a decent human being is quite another question. During World War II, Abs was one of the most important financial figures in Nazi Germany, being director of the Third Reich's Deutsche Bank, the country's biggest. He was not a member of the Nazi Party but he implicated himself in Nazi policy by serving the regime faithfully.

As director of the Deutsche Bank, Abs played an invaluable role in Nazi Germany's industrial expansion. Without its vast network of plants and factories, Hitler could hardly have considered going to war.

But this, perhaps, is the least of his failings.

Abs reportedly expropriated Jewish property for his own use, and he is said to have had a controlling interest in a firm which manufactured Zyklon B — the chemical used to murder millions of Jews and non-Jews in concentration camps.

He was not tried for war crimes at the Nuremberg tribunal in 1946, but neither were many other Germans whose hands were soiled.

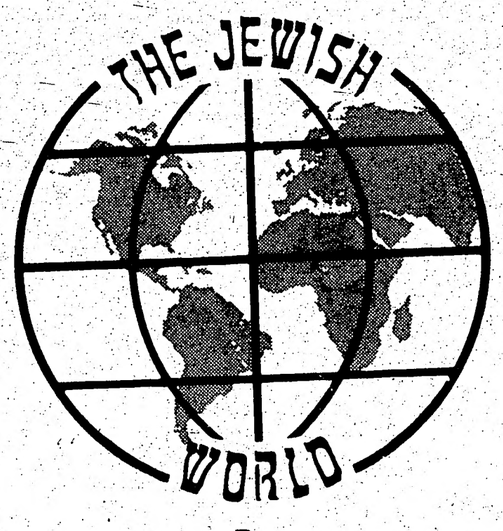
Abs may not have conceived or planned the murderous policies of Nazi Germany. He may have even opposed them in his heart of hearts. But one fact is clear. He co-operated. He lent his name and talents to Nazism. He profited by it. He was, in the deepest sense of the word, an accomplice.

For that he cannot be forgiven. Abs, simply, lacks the moral credentials to be advisor to the Vatican, whose own wartime record is far from perfect.

Let the Vatican admit it erred in appointing Abs. Let it do it unequivocably, and soon.

A "new aggressiveness" perceived

Are American Jews shifting to right?



By
SHELDON KIRSHNER

Are American Jews shifting to the right of the political spectrum?

Judging by the evidence, which is not conclusive, one would tend to think so.

In the 1980 presidential election, Ronald Reagan, the Republican standard bearer, won 39% of the Jewish vote, compared to 45% for Jimmy Carter, the Democrat. According to Milton Himmelfarb, co-editor of the American Jewish Yearbook, 1980 was the first post-New Deal election in which an absolute majority of Jews did not cast their ballots for a Democratic candidate.

And yet one can't be sure.

In last year's gubernatorial race in New York state, Jewish voters helped Mario Cuomo, an Italian American, defeat Lew Lehrman, a Jewish Republican. Cuomo ran on a Democratic ticket.

Taken together, the 1980 and 1982 results seem contradictory. But if a recent survey conducted by The Jewish Week of New York is accurate of voter sentiment in the Jewish community, Jews are leaning rightward.

Norman Podhoretz, editor of Commentary, a leading neo-conservative journal, told The Jewish Week that the Democratic Party no longer represents the liberal values with which most Jews are comfortable. "The Democrats (have) been deserting the liberal ideal and tilting toward socialism," he said.

Harold Jacobs, president of the National Council of Young Israel, said Jews identified with Reagan not so much because they disliked Carter but because they felt Israel and the U.S. economy would be better served by a Republican administration.

In Jacobs' view, the shift of Jews to the right is attributable to a stronger identification with Jewish values. "The yarmulke, it's become a sign of Jewish pride and honor. Years ago, Jewish men would hide it. Now we see our young and not-so-young Jews everywhere with heads held high and kipa on top."

The children of assimilated parents are turning to Judaism, he claims. And at some Orthodox weddings, young people are harking back to the past by declining to partake in dancing.

According to Rabbi Seymour Siegel, professor of ethics and theology at the Jewish Theological Seminary, Jews have discovered "the bankruptcy of the liberal viewpoint."

Jews oppose affirmative action programs, he implied, and they now realize that Communism represents "the greatest anti-Jewish, anti-Israel force on the globe."

Jews, he argued, fare better in an open economy, not in one characterized by federal intervention. The implication, true or not, is that the Republican Party fosters a healthier business climate.

Rabbi Balfour Brickner, spiritual leader of the Stephen Wise Free Synagogue, said Jews refuse to accept "the reality" that anti-semitism is not on the rise in the U.S. This "residual fear" exhibited by Jews leads to a situation whereby they are unable to understand their position "in the context of a larger society."

As a result, Jews "begin to retreat" and become "less open." They refrain from taking public positions for justice. "And when you don't speak up for justice you imply an acceptance of injustice. That's a shift to the right!"

Rael Jean Isaac, author of Israel Divided, believes Jews in America are finding "more and more" allies on the right. And Israel is the catalyst.

The rapprochement between Jews and fundamental Christians, who usually vote Republican, turns on Israel. Fundamentalists in increasing numbers are speaking up on behalf of Israel, while traditionally liberal churchmen are adopting neutral or anti-Israel stances.

Isaac said Jews should not befriend anti-semitic groups which happen to favor Israel, but to relate to genuinely conservative organizations whose "basic thrust" is to be friends with Israel and the Jewish people.

Trude Weiss-Rosmarin, editor of The Jewish Spectator, thinks that Menachem Begin and Ariel Sharon have triggered "a new aggressiveness and assertiveness" in the Jewish community.

But, she pointed out, the shift to the right is being "engineered" by men of "influence and money." She cites several names — Albert Spiegel, an aide to President Reagan, Rabbi Seymour Siegel, of the Jewish Theological Seminary, and Ivan Novick, past president of the Zionist Organization of America.

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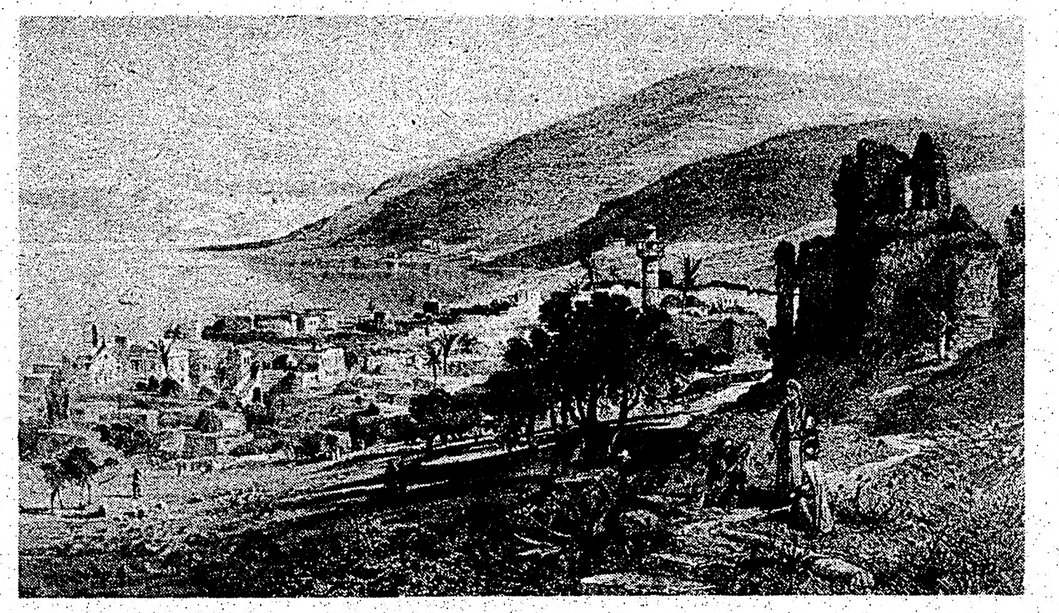

An early day painting of Holy Land

Pastoral drawings of the Holy Land

David Roberts [1796-1864] and Sir Charles Wilson [1836-1905] may not have known each other, but they were kindred souls. The one thing they had in common was an abiding attraction for the Holy Land, which in the 19th century was under colonial domination.

The two men are remembered today for their vivid, pastoral drawings of what is now Israel, Lebanon, Syria, Jordan and Egypt.

One hundred years ago and more, artists who wanted to portray the Holy Land did so in the comfort of their studios, relying on the memory of pilgrims who had gone there.

But Roberts and Wilson were different. They actually traveled to the Holy Land. And, through words and pictures, they captured a land and a people, which have been handed down to us in a series of five impressive volumes put out by Ariel Publishing House of Jerusalem and distributed in North America by The Seabury Press [815 Second Ave., New York, NY, 10017].

The son of a poor Scottish cobbler, Roberts was already a noted artist when he departed for the Orient in 1838. In less than one year, he produced enough sketches to keep him working for a decade.

The book in which his work has been collected, The Holy Land, reveals a Palestine that is harsh and rugged. The Sea of Galilee, he writes, is "a beautiful sheet of limpid water," but the hills overlooking it are "only naked and dreary."

Askelon (Ashkelon) is "wholly deserted" and "exhibits only ruins" — a far cry from the contemporary Mediterranean centre. Ashdod, Israel's biggest port, is a "wretched village." Jaffa, Roberts notes, is full of "mean streets."

Hebron, the West Bank town, has a population of 10,000, and about 50 Jewish families, he relates.

Wilson, a royal engineer in the British army, was one of the foremost explorers of Jerusalem. Indeed, Wilson's Arch, one of the landmarks in the city, is named after him.

Born in Liverpool, Wilson was a 28-year-old captain when he was sent by the War Office to Jerusalem with the task of preparing a map of the old city. He arrived in 1864 and, in the following year, The Ordnance Survey of Jerusalem was published. It was acclaimed by his superiors, who dispatched him to the Sinai in 1867.

Jewish scholars in Britain thought highly of Wilson, and in 1894 the Maccabean Club honored him. Wilson, on that occasion, expressed support for a Jewish return to Zion.

Six years before his death, he re-visited Palestine.

The Seabury Press, in a fitting monument to his work, has published four of his books — The Land of Judea, The Land of Galilee, Jerusalem the Holy City and Sinai.

In The Land of Judea, Wilson stumbles upon Hebron's tiny Jewish community. Of its Jews he writes: "These are the only foreigners permitted in this place; they exercise no trade or industry, but subsist on the charity of their European co-religionists, for whom they offer up prayers . . ."

Visiting Nazareth, he observes that very few Jews reside there because of its associations with Jesus. The Jews who do live in Nazareth — the one place in Palestine which has grown in the last few years — engage in trade, he notes.

Tiberias, he laments, was once a lovely city. But now, as he gazes upon it, Wilson finds ruins, "filth and wretchedness among its degraded inhabitants."

Safed, one of the Jewish holy cities, is a disappointment to Wilson. ". . . one would expect to find (it) tolerably clean. On the contrary, the streets are filthy, and there does not appear to be any desire to improve them." Haifa, which has "a considerable number of Jews" among its mainly Christian inhabitants, is growing in importance.

As Wilson describes it, Jerusalem is a city of markets, narrow, serpentine streets, high walls, monuments, and poor Jews co-existing with their Moslem and Christian neighbors. Particularly interested in archeology, Wilson devotes much space to the historic structures and sites he finds.

Sinai, Wilson's paean to desert landscape, skims over familiar territory: St. Catherine's Monastery (a favorite tourist destination since the Six Day War), the Negev, Beersheba and Elath (Eilat). It is a magnificent journey.

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Opinion

Seeks membership in Rabbinical Assembly

She wants to be the first Conservative woman rabbi

By
FRANCES KRAFT

ST. LOUIS, Mo. —
Rabbi Beverly Magidson of St. Louis will make history next month if her application to join the Rabbinical Assembly (the organization of Conservative rabbis) is accepted.

Members of the Assembly will be voting on her application at their annual convention, to be held this year in Dallas from April 10 to 14. A whopping 75% consensus is needed for Magidson to be admitted as a member.

As the first woman rabbi to apply for membership, she has already set a precedent. Currently there are no women Conservative rabbis, since the Jewish Theological Seminary doesn't accept female rabbinical students.

A chancellor's commission was organized five years ago at the seminary to study the various aspects of women's ordination, but the issue of admitting women into the rabbinical studies program was subsequently tabled.

Magidson studied for the rabbinate at Hebrew Union College and was ordained as a Reform rabbi in 1979. She then worked as associate director of Hillel at Washington University services and handling programming and administration.

When Magidson and her accountant husband, Richard, became parents last fall, she took a few months to spend time at home with their new son, Shalom. She is now working on a temporary basis as Hospital Chaplain at the Jewish Hospital of St. Louis, in addition to editing a newsletter for the 61 women rabbis in North America.

Although she hasn't ruled out the possibility of having her own pulpit some day, 31-year-old Magidson is aiming for a career at Hillel, and is quick to point out that she isn't "settling" for a non-pulpit position. She enjoys the informal atmosphere of the student organization and the fact that she is working with young people at an important stage in their lives. At Hillel, she comes into contact with people from a variety of backgrounds, which, she says, keeps her mind open.

Although Magidson was ordained as a Reform rabbi, she has always considered herself Conservative in ideology and practice.

Rabbi Beverly Magidson

At Hillel, this dichotomy came into sharper focus for her and served as the catalyst for her application to the Rabbinical Assembly. As Hillel's associate director, she was working as part of a team that was supposed to represent a balance among different religious viewpoints. She found herself duplicating the position of the Conservative rabbi on staff, and wasn't comfortable being a nominally Reform rabbi.

Membership in the Rabbinical Assembly would imply that Conservative rabbis have accepted her as one of their own, but the issue of admitting women to the rabbinate is still a contentious one in Conservative circles. However, according to Dr. Gerson Cohen, chancellor of the Jewish Theological Seminary, there is no halachic reason why a woman cannot be a rabbi, although Halacha doesn't allow a woman to be counted in a minyan or to sit on rabbinical courts.

"Guardedly optimistic"

As a woman rabbi working within the bounds of Halacha, Magidson might have to convene a convention court of three male rabbis, for example, without being allowed to serve on it herself. Although that is how she would handle such a situation, she admits that it's an issue she struggles with.

Halacha doesn't have much to say about the role of the rabbi, although some Conservative rabbis claim that women are halachically unacceptable for the job. Traditionally, a rabbi's main function has been that of teacher, but the role has expanded and evolved over the years according to the needs of the community.

If Magidson does become the first woman Conservative rabbi, there will undoubtedly be increased pressure on the Jewish Theological Seminary to admit women as rabbinical students. Marjorie Wyler, public relations director of the seminary, says that they wouldn't necessarily have to start accepting female rabbinical students, since the Rabbinical Assembly and the seminary are autonomous.

Rabbi Fishel Perlmutter of Toledo, who is heading up a support group for Magidson, says that she meets all the criteria necessary for admission to the Assembly. As for her chances of success, Magidson remains "guardedly optimistic."

Multicultural alliances are helpful in the fight against anti-semitism

This is one of a series of articles dealing with community matters which will come under scrutiny at the 20th Plenary Assembly [May 12-15] of Canadian Jewish Congress. Rabbi Jordan Pearlson is national chairman of the Joint Community Relations Committee [JCRC].

* * *

By
RABBI JORDAN PEARLSON

It is generally accepted that the body of public sympathy acquired and accumulated through the tragic events of the European Hitler-made Holocaust — this reservoir of positive feeling — has been severely diminished. The world seems to be reverting to the "normalcy" that existed prior to 1939 when anti-semitism had not yet acquired the stigma which mass murder placed upon it "after Auschwitz."

The bigots have come out from under the rocks where they had lain dormant since 1945. The events of the summer of 1982 — the war in Lebanon — has given them a particularly strong boost and without hesitation our enemies now indulge in open or veiled anti-semitism under the cloak of anti-Israel critique or the vilification of Zionist or Israeli leaders.

This "new" anti-semitism has been strengthened by United Nations resolutions and the motions and resolutions of other organizations formerly held to be friendly. Public sympathy is extended to the "new underdog" — an image orchestrated skilfully and successfully by the PLO.

The Jewish community now looks with far less assurance than it did in the past to the Left, whether the new or the old.

Rabbi Jordan Pearlson

Far Left broadcasts hostility

The Far Left, the more mindless and more dogmatic, broadcasts hostility not merely to Israel, but to the whole concept of Jewish peoplehood and to the right of the Jewish people to a soil and a place of its own.

Socialists and labor bodies, formerly sympathetic, are being manipulated by Maoist and Trotskyist factions and pressed toward formal resolutions hostile to Israel.

Thirty-eight years after Hitler's defeat, the "no Holocaust" school of propaganda is having considerable success, infiltrating the world of academe as well as the media. In an interview in Esquire actor Robert Mitchum, who earned over a million dollars for his role in a television series based on Herman Wouk's Winds of War, revealed a cynical and callous skepticism about the Holocaust that stands in stark contrast to honest images the series portrayed.

The increased desensitization was made primarily clear here in Canada when an Ottawa postal board of review, summarizing the hearing of a propagandist whose stock in trade is denying the Holocaust, expressed itself in these words: "The board believes that what is before it is a much larger problem of struggle between two peoples, i.e. the Germans and the Jews . . ." A shocking put-down of the events of 1939-1945 as merely a quarrel between Germans and Jews and not really, therefore, the business or concern of anyone else, least of all the business of a judicial body protecting the integrity and decency of Canada's mail service!

The board's recommendation also impugned the integrity of an expert witness since he was paid by the complainant, and it came to the unsupportable conclusion that the propaganda only reached a "restricted" audience as it was sent to a "mailing list." (The "list" included every newspaper editor, every radio and TV station, every MP, MPP, and MLA in Canada, and every school board and library in the country!)

It is becoming increasingly difficult to impress upon the Canadian leadership that such matters are not merely the private concern of certain ethnic and religious grouping but are the pressing common concern of Canadians of every condition and rank.

* * *

To what degree can we look to the law for our remedies? Some 13 years ago, in 1970, Criminal Code amendments against racial and religious hate dissemination were made part of Canadian law. We had no illusions that these amendments were going to eliminate the evil of race hatred any more than the anti-discrimination laws of the 1950s did away with bias in jobs or housing. We hoped that the anti-hate legislation would speak symbolically, and reflect public policy in a way which would inhibit the hate peddlers.

Canadian law better than U.S.

To a limited extent the law has lived up to its promise. The most rabid, the most extreme forms of Jew-baiting in print, have almost disappeared. By comparison, a look at some of the material circulating in the U.S. will picture the more virulent forms of propaganda circulating in a country with no deterrent law. The Canadian hatemongers do compose their material — but with one eye on the letter of the law.

The weaknesses of the law is best shown in the attorney-general of Ontario's reluctance to lay a charge against a Toronto preacher because of the clause in the law which exempts an individual from persecution:

" . . . if, in good faith, he expressed or attempted to establish by argument an opinion upon a religious subject" . . . or "if on reasonable grounds he believed the statements to be true."

The preacher preached a viciously anti-Jewish taped sermon and then had the audacity to sell it in his congregation's gift shop. In the sermon he dared his parishioners to give the tape to their "Jew boss" if they worked for a Jew.

Although it contained probably the worst defamation and incitement to be heard recently in Canada, no action was taken. (Under the provisions of the law action can only be taken if agreed to by the attorney-general.) This was not because the AG was partial to the message. Far from it. Such is the weakness of the law that he feared that if the case were lost it would expand the permissible limit for hatemongers which would then constitute a greater danger.

Clearly then, one of our priorities is the amendment of anti-hate legislation to give the law more than symbolic power.

On campus the situation is mixed. In a number of universities the student newspapers and councils are in the hands of individuals to whom the university tradition of mutual respect and the norms of decency still have meaning. In others, sadly it is not so.

Even at the faculty level blind and dogmatic Marxism is parroted by otherwise erudite and knowledgeable academics.

The students in their pursuit of pseudo-potency are not far behind. The anti-Israel venom has spilled over into Jew-baiting, as is clear from the notorious Benjamin Franklin forgery resurrected in a "Syrian Week" exhibit on the University of Ottawa campus.

We have our work cut out for us.

* * *

In the rapidly changing world of categories, we fit into several categories. Are we an ethnic group or a religious denomination?

As a religious group we are in Canada one among three or possibly four divisions, a status larger than our proportion of the population would support. As an ethnic group we are one among some 20 or 30 or more.

But because Jews are a religion and more, we do and should cultivate relations with other groups — Italian Canadians, Nisei, Blacks, Greeks. On our future agenda and in the exploratory stage are our relationships with ethnicities who stem from Central and East European regions who have struck roots in Canada and with whom we must learn how to live constructively and peacefully.

Multiculturalism is a living and productive concept that we should cherish and promote.

Through multicultural channels we are forming alliances for individual and group rights. We who have confronted vicious stereotyping have been able to assist the Canadian-Italian in his struggle against the "Mafioso" label. We who have known group discrimination are determined to assist our Canadian-Japanese fellow citizens in their campaign for formal apology and restitution arising out of their viciously unfair treatment during World War II.

On each of these frontiers, the Joint Community Relations Committee of the Canadian Jewish Congress and its affiliated organizations acts locally, regionally and nationally on behalf of the Jewish community and on behalf of all who share the vision of a Canada resistant to all forms of bigotry and racism.

Opinion

Special events across Canada, April 18

Law Day celebrates Charter of Rights and Freedoms

At this time of the Jewish year, when we recall how we gained freedom from slavery and ultimately were given the Law by God, it is fitting to note that Canadians will soon be observing the first anniversary of the declaration of the Charter of Rights and Freedoms.

The anniversary occurs on April 17 and Law Day — to help us understand what the law means — will be observed on April 18.

In this first of a 2-part series on the importance of Law Day, Judge Marvin Zuker, of the Ontario provincial court, discusses public understanding of the law.

* * *

By
MARVIN A. ZUKER

On April 18, 1983, the day after the first anniversary of our new Charter of Rights and Freedoms, Canada will be celebrating another first: Law Day 1983. These two dates are intertwined. The Charter allows Canadians their rights by law. Law Day wants to help people understand what the law means. It's one thing to have a law; it's another to comprehend and use it.

In a 1981 address, past president of the Canadian Bar Association, Paul Fraser, said: "In a free society, a legal system relies for its efficiency upon the respect and support of the general public. This . . . is seriously undermined if a substantial portion of the population feels that the law is unknowable, irrational or applied in a discriminatory or arbitrary fashion . . . Our role must not be to guard the secrets of the law but rather to demystify the law and its processes."

The law is there for you to use — it's too important to be left exclusively to lawyers. Law is the means by which society regulates itself, and it's important for all those subject to it to be able to understand it and think about it critically.

Until now, the study of law was almost exclusively the realm of professional schools. Only recently has there been any "demystification of the law" — taking law with all its lofty connotations out of the casebooks of lawyers and putting it, in understandable terms, into the lives of everyday consumers.

It's not always an easy process. The Carnegie Commission on Higher Education stated: "Even educated citizens seem to consider law an arcane craft whose merits must remain a mystery to them."

You do need to know the law, even if it's just the basics. Once you're made aware of pitfalls to avoid when signing contracts, once you're advised to look at advertising and sales promotions with a critical eye, and once you're informed of the major private remedies available, you're less likely to find yourself in a legal tangle.

Information should be used to dispel misinformation. Information should be used to help correct misperceptions.

We, as judges, have a responsibility to ensure the visibility of the processes of our court systems. We have a responsibility to help provide the excellence we all demand in our court system.

Obviously, individuals who have had some type of experience with our courts are more likely to have some "extensive" or "average" knowledge than those without any such experience. For such people, contact with our courts through Law Day would be a significant source of information about our judicial system.

A responsive justice system may mean enhanced access for disputants.

We are all potential litigants. And many of us are faced not only solely with the economic barrier to access but also the knowledge barrier, our citizens' ignorance of the law and legal institutions. Law Day, with co-operative efforts by judges and lawyers through public lectures, by participating in multifaceted multimedia educational programs, must result in the upgrading of the legal sophistication of our communities.

Interest in law-related education does exist. As more people recognize the need to know the law, they have expressed a heightened interest in its study. In response, law courses have spread from strictly universities to colleges, high schools and even elementary schools.

Many colleges now offer law courses, and undergraduate majors in legal studies are becoming available at some institutions.

Those elementary and secondary school systems that have incorporated law courses into the regular curriculum often tailor their programs for students of all ages. For example, in kindergarten law classes, children are taught basic issues like fairness; in upper levels, like grade 12, students are trained to weigh evidence, consider arguments, look up precedents and come to conclusions.

Despite notable growth, law-related courses and the availability of law education programs through the schools are still limited. But you can gain access through:

The Canadian Law Information Council [CLIC] — This Council provides consumers with information on ongoing education programs and research. In 1972, a Law Reform Commission of Canada study on Access to the Law concluded that most people in major centres lacked access to provincial statutes or city bylaws. The CLIC has since produced a bilingual public legal education telephone and address book listing helpful law education/information organizations throughout Canada. It can be obtained for $3 from Gail S. Dykstra, director, CLIC's Legal Information Secretariat, Suite 201, 2409 Yonge St., Toronto, M4P 2E7. Telephone: (416) 483-3802.

Legal service programs — The Canadian Bar Association has supported and encouraged work of its committee on public legal information under the chairmanship of Toronto lawyer George Strathy.

In addition to legal aid services, some provinces have initiated consumer telephone info lines. In Ontario, for example, you can call "Dial-a-Law," (416) 947-3333 in Toronto and you can get free taped information on such subjects as finding a lawyer, lawyer's fee, legal aid, as well as discussions about wills, estates, consumer law, real estate law, etc. This service was established by the Law Society of Upper Canada in co-operation with the CBA.

Televised courtroom proceedings — The Radio Television News Directors' Association of Ontario and a special Bench and Bar committee on television and the media have worked together to develop standards of conduct and technology governing electronic media and still photography coverage of judicial proceedings. Its goal: "To better acquaint the public with Ontario's court system and judicial process."

An even greater possibility for providing law-related education to the rest of Canada is the use of ever-expanding cable television systems.

Law Day 1983 — Yves Fourtier, the president of the Canadian Bar Association, has confirmed April 18, 1983 as Law Day Canada — strongly endorsed by the minister of justice, Mark MacGuigan. Its goals are to foster appreciation of the Rule of the Law and its importance to Canadian Society: to offer information about its justice system to the public; to encourage public involvement with an evolving justice system; and to facilitate public access to the services offered by the legal system.

Shown are Supreme Court of Canada justices, from left: [top] Antonio Lamer, William McIntyre, Julien Chouinard, Bertha Wilson; [bottom] Jean Beetz, Roland Ritchie, Chief Justice Bora Laskin, R. G. B. Dickson, Willard Estey. [CP photo]

On that day, all provinces will be working on special events and projects to promote a better understanding of law. For example, schools may arrange field trips to courtrooms, bring speakers into classrooms, or hold poster and essay contests on how the law relates to them.

The fact remains: an understanding of the legal process should be an essential part of all education. Everyone should be acquainted with the practical legal problems he or she is likely to encounter in everyday situations and be given some ideas of how and why the legal system operates as it does.

Perhaps the first step to learning the "letter of the law" is to know your rights as set out by the new Charter of Rights and Freedoms.

Section 2 of the Charter states: Everyone has the following fundamental freedoms (b) freedom of thought, belief, opinion and expression, including freedom of the press, and other media communication.

Section 24(1) provides that — Anyone whose rights or freedoms as guaranteed by this Charter, have been infringed or denied may apply to a court of competent jurisdiction to obtain such remedy as the court considers appropriate in the circumstances.

The theme of Law Day 1983 will be "The Law Belongs To You." It does. Let everyone know you support Law Day 1983.

We must take the lead in establishing a partnership among judges, lawyers and educators to help plan and observe law days as national educational events. Our goal should be to educate all citizens, in our schools and communities about the importance and function of law on their individual lives and in our national life.

Judges serve an interested and sympathetic public. We should serve the public well, on and off the bench, in keeping with our public trust. We must encourage judicial participation in law-related education and the best place to start is with Law Day.

Our role is non-negotiable. With familiarity will come respect. With respect may come a reduction in delinquency, an informed public, and students who have a new understanding of our judicial process.

LETTERS TO THE EDITOR

Letters are welcome if they are in English, brief [no more than 250 words], typewritten [double spaced, pleased], free of libel, and of interest to our reading public. We reserve the right to edit letters.

* * *

Jews in politics

"American Jews should stay out of Israeli politics," says Julius Berman, chairman of the Conference of Presidents of Major American Jewish Organizations (CJN, Feb. 24). Practical advice, but is it in the interests of Jews in general and Judaic principles in particular?

Are the Jews all over the world not affected by what the Israeli government does? The growth of anti-semitism worldwide is proof that we are. Were we not affected by the Sharon-Lebanon adventure?

The horror we felt on reading of the death of civilians by bomings and massacre, and the hurt we experienced to our conscience and self-worth, will testify to our personal involvement.

Judaism is a concept of humanity, of ethics. Killing for self-aggrandizement, whether personal or national, is not in our value system.

Are Jews worldwide to be hurt by the activities of the zealots in Israel and remain silent?

Jack Gordon
St. Catharines, Ont.

* * *

Eagle publisher

Your recent story by Sheldon Kirshner about labor figure Kalmen Kaplansky (CJN, Feb. 17) contains a factual error.

He says that when Kaplansky arrived in Canada in 1929, "he met Jacob Abel, the proprietor of the Eagle Publishing Company, which printed the Jewish Chronicle and a Yiddish-language newspaper, the Jewish Daily Eagle."

For your information, Jacob Abel, a commercial printer, was at no time the proprietor of, or in any way associated with, the Eagle Publishing Company, the Canadian Jewish Chronicle or the Jewish Daily Eagle.

The company and both newspapers were all founded by my late father, Harry (Hershel) Wolofsky.

He remained the sole proprietor and publisher of these enterprises until they were taken over by his sons, Daniel and the writer of this letter, in 1947.

Both publications were later sold to private interests, the Chronicle in 1964 and the Eagle in 1967. The Chronicle was later acquired by, and merged with, The Canadian Jewish News.

The Jewish Eagle continues to be published as a weekly tabloid by a group of dedicated people interested in the preservation of the Yiddish language, and is funded, in the main, by public contributions, with the co-operation of the national Yiddish committee of Canadian Jewish Congress.

Max Wolofsky
Montreal

* * *

West Bank

Shloime Perel wrote indignantly in your March 3 issue, objecting to an ad offering dream homes near Jerusalem. He felt Diaspora Jews should not settle in the "hotly contested territory of the West Bank."

As Perel sounds like a Jew, does he not object to your advertising non-kosher foods for Jews or non-kosher restaurants: forbidden in the Bible?

But where in the Bible are Jews discouraged from living on the so-called "West Bank?"

Strangely enough, the only parts of the land promised by God to the Jews which the Jewish patriarchs actually purchased were Hebron, Schechem (now called Nablus) and Jerusalem — all on this "West Bank."

If anti-semites were to tell Perel not to buy land in Montreal, Toronto, New York or Europe, and not to live in those lands, would Perel urge Diaspora Jews to heed such a call?

Perhaps Perel should read more history and less press propaganda from Arab and oil sources: more Bible and less hate literature.

Surely the Jews are the original Palestinians, entitled to their national rights in all of Palestine, including the 77% cut off by Mr. Churchill in 1921 and donated to the Hashemites as a homeland after they were ousted by their Saudi cousins from Hedjaz.

Now that 77% is called "Jordan," but few know this ancient history or they would support the Arab demand for a homeland where it should be: in Saudi Arabia.

Charles Anthony
Toronto

* * *

Irgun resented

It is a mistake to believe that the British-Zionist conflict ended on the day Israel declared its independence. The British never pardoned the Irgun for forcing them to withdraw from Palestine, thus accelerating the disintegration of the British Empire.

One case in point is the statement Britain's Prime Minister Mrs. Thatcher made before Prime Minister Trudeau recently that she will never forgive Mr. Begin for hanging the two British sergeants (during the Jewish revolt against Britain's occupation of Palestine).

She later added "almost in tears" that she would not meet with Mr. Begin unless she "absolutely has to . . ."

The Jerusalem Post also recently reports from London on a growing campaign in Britain "against the mooted choice of Eliahu Lankin, a former Irgun underground commander, as Israel ambassador here."

Though Israel gained her independence in 1948, the British have yet to forgive the Irgun.

Dan Nimrod
Dollard-Des-Ormeaux, Que.

DIARY ...of a People

By DAVID BIRKAN

Rabbi Naftali Trop was born Nissan 13 (March 27), 1871. The rosh (head) of two of Eastern Europe's most important yeshivot, he was a leading exponent of the mussar movement in one of Judaism's critical periods.

The Chmielniki massacre of Ukrainian Jewry in 1648 followed within 20 years by the widespread false messianism of Shabbetai Zvi threw Jewish communities from east to west into turmoil. Chassidism, stressing emotional fervor, swept across Eastern Europe. Attention in the West was fixed on signs of unprecedented freedom.

By the 19th century, Germany-centred western Jewry was abridging and adapting the form of its observance to the contemporary Christian patterns of the society that it wished to join economically, socially and culturally.

East European Jewry, while largely cleaving to traditional observance, was riddled with division between chassidim and mitnagdim — their opponents — and between different chassidic groups. The rise of secular Hebrew and Yiddish culture, and Zionism, also added to strife in the East.

Rabbi Israel Salanter, East European religious leader, sought to infuse in talmudic and Torah studies the vibrancy and emotion aimed for in chassidic prayer — Mitnagid thoroughness and dryness could become a matter of personal vanity, piety a mechanical exercise, he said. He turned to 12th century Spanish scholar Bahya Ibn Pakuda, Maimonides and Nachmanides for their writings on mussar — the discipline of personal spiritual and ethical development. His adaptations gained instant popularity.

Gaon at age 20

Trop was born in Grodno to a rabbinic family; his father was head of the local yeshiva. As a youth, Trop astounded his teachers in Kelm, Slobodka and Telz with his quickness of mind, vast knowledge and unconventional searching approach.

By age 20, he was considered a gaon, a great scholar. At 29, he was appointed rosh of Yeshivat Or Hachaim in Slobodka, one of Europe's greatest. His reputation continued to spread.

At 32, he was invited by the era's undisputed religious leader, the Chofetz Chaim, to head his yeshiva in Radun. In short order, Trop standardized its curriculum, and won the devotion and admiration of teachers and students alike.

Trop would spend days and nights on end preparing his lectures, ensuring that all sources were examined in the discussion of a given topic. In solving problems, he encouraged an approach combining intuition with the rapid and minute intellectual examination of a succession of possible solutions. Countless Torah insights were generated in the process.

Enemy is yetzer hara

Trop sought to balance erudition with mussar, learning with proper conduct. The ultimate enemy, he taught, was the yetzer hara, the evil inclination. Unless mastered, it would dominate an individual, distracting him to selfish and hedonistic pursuits. Regardless of how trivial the latter might be, at stake was a person's very soul. The risk of emotional and physical damage to self and others, in following the yetzer hara, is always imminent; only mussar and the fear of God would reveal its illusions.

During World War I, the yeshiva moved to Smilovitch, in Russia. It continued to grow and operate despite want, hunger and disease. His reputation as a teacher came to equal the Chofetz Chaim's.

In 1920, Trop's wife of 25 years, Pesya Leah, died of typhoid. His spirit was shattered. He suffered intense headaches. Mentally exhausted, he refused to stop studying Torah. He died of a stroke, at age 59.

Trop revolutionized yeshiva studies. His appeal to both heart and mind marked a decisive step in the evolution of halachic Judaism — an appeal that characterizes its most vibrant branches today.

Israeli UN ambassador says:

Camp David is sole road to peace

By GAYE APPLEBAUM

OTTAWA —

Israel is committed to the 1978 Camp David agreement as the sole document to further the peace process, Yehuda Blum, Israeli ambassador to the UN, said here last week.

He reiterated Israel's faith in the Camp David Accords in a keynote speech at the parliamentary dinner held at the Canada-Israel Committee's annual policy conference.

Blum told his attentive audience, which included many Canadian parliamentarians, that the Camp David Accords had not even mentioned such controversial subjects as the status of Jerusalem, the final status of Judea and Samaria, and the settlements in those disputed areas.

He said it was "improper" for the world to demand a freeze on settlements, since the subject is not discussed in the Camp David document.

Blum also described as "improper" the international community's accusations against Israel for "illegal activities" in that area.

"Jordan was an unlawful invader in 1948, and never had sovereignty over Judea or Samaria. It was only when Jordan was driven out in 1967," Blum stated, "that world opinion assigned Jordan a legal right it had never had."

Blum reconfirmed Israel's willingness to meet neighboring states to negotiate, without precondition, as it did with Egypt in 1978, and is now doing with Lebanon. However, at the UN, he said Israel is still considered "an aberration, and the representative of Israel should not expect this entity to be treated as a normal state in this organization."

Blum explained to the parliamentarians that the Palestinian question, which has become the "cause celebre" of international and national debates, wasn't even an issue before 1967. The first resolutions for the "allegedly stateless and homeless Palestinian people" only surfaced at the UN in 1969.

Blum told his audience that the terms for partition of Palestine drawn up in 1947 gave the Palestinians their state in Jordan, "just as the Jews were granted their state in what became Israel."

Blum and his wife, Maria, were joined at the head table by Israel's ambassador to Canada, Yeshayahu Anug; the Speaker of the Senate, Jean Marchand; NDP House leader Ian Deans; PC spokesman Jake Epp, and treasury board president Herb Gray.

Sharing the extended head table were CIC national vice-chairwoman Anne Gross and CIC Central Region chairman Rabbi Erwin Schild, who delivered the trilingual invocation.

Joe Lieff represented the Jewish Community Council of Ottawa, while Max Shecter, deputy president of the Canadian Zionist Federation, Don Jubas, president-elect of B'nai B'rith Canada, and Sam Filer, chairman of the board of Canadian Jewish Congress, attended on behalf of their respective organizations.

Special youth concerns segment a first at CJC Plenary Assembly

By WESLEY GOLDSTEIN

MONTREAL —

For the first time in the history of the Canadian Jewish Congress Plenary Assembly, a special segment will be devoted to the concerns of Jewish youth and young adults.

The segments will be divided into two 2-hour sessions on Saturday, May 14, the third day of the Plenary. One will be for youth — those of high school and junior college age — and one for young adults, mainly young business and professional people.

There will be no other Plenary activities scheduled in the afternoon time slot, so that young people can devote their full attention to their workshops.

"Congress is always interested in stressing young people's involvement," explained Sam Miller, recently appointed CJC national director of youth. "The future leaders of our community will have to come from these ranks, and we want as much input from them as possible."

Over the past few weeks, Miller and his Toronto-based counterpart Susan Jackson have set up a steering committee to canvass young people's groups across the country, trying to gain an insight and consensus on issues to be addressed.

Among the areas proposed so far are anti-semitism, Arab propaganda, and community identification, Miller said. More meetings are scheduled prior to and after Passover, when ideas will be synthesized and a working plan established for the Plenary.

"The key aspect for young people now is that they themselves will be making the decisions. It won't be up to us to set their agenda," Miller said.

Although confirmations have not yet been finalized, Miller expects between 500 and 600 young people to attend and participate in the Plenary, about one-third of all the delegates. Congress is encouraging young people by subsidizing their travel and offering accommodations at reduced rates, he said.

Miller said the steering committee is still interested in hearing from young people who wish to participate either in the Plenary or the fomulation of the youth agenda. He can be contacted at the Congress office, (514) 931-7531, and Susan Jackson is available at (416) 977-3811.

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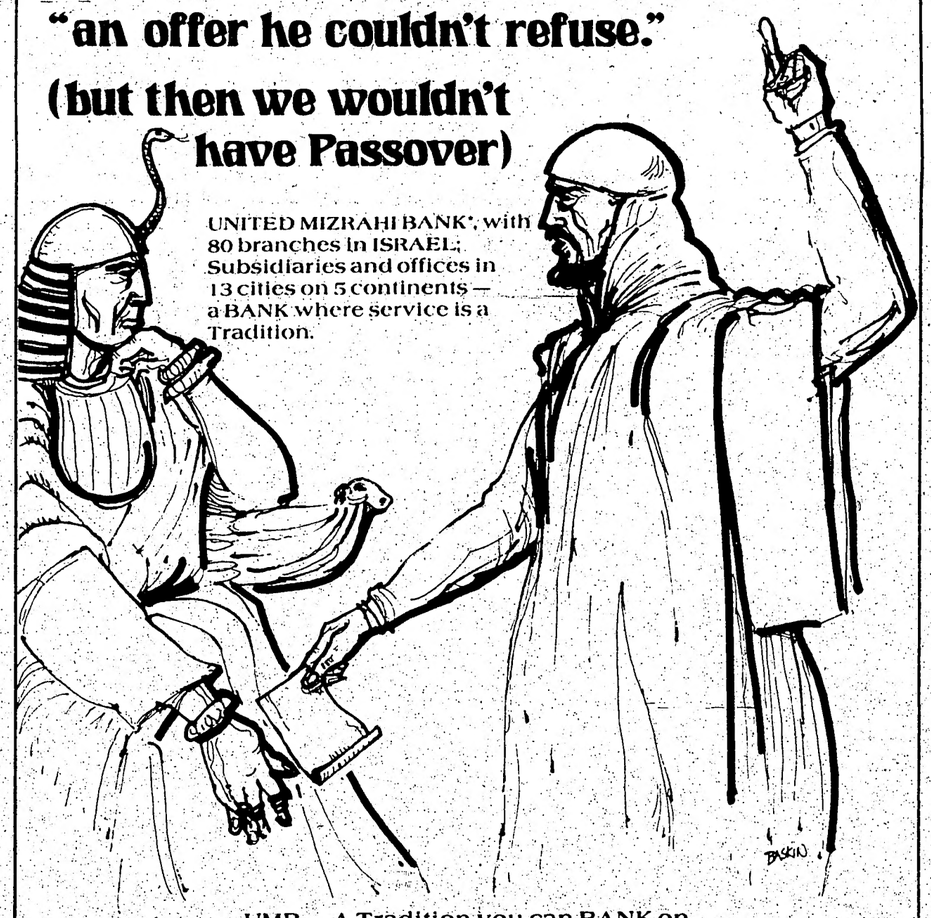

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World-National

According to state department documents:

Survivors and agencies were closely watched

By
CHARLES ALLEN

NEW YORK [JTA] — A hitherto top secret 35-page set of state department documents reveals that Jewish survivors of the Holocaust seeking their way out of Europe to Palestine after World War II, were labeled "illegals" by the state department and were kept under strict and extensive surveillance by department investigators.

The documents also charge that two Jewish relief agencies aiding Holocaust survivors were involved in "black market" operations.

The report, which was classified top secret by the state department, dated May 14, 1947, is the same one that reported in detail about the "monastery route" which aided and abetted fleeing Nazi war criminals, including the notorious SS officers Otto Skorzeny, Klaus Barbie and Franz Strangel.

The official name of the document is "Illegal Emigration Movements In and Through Italy." It became known as the "La Vista" report in American intelligence circles, so named after its author, Vincent La Vista, an international lawyer then (1947) military attache to the American embassy in Rome and already a skilled intelligence diplomatic state department officer. (The details of this report dealing with the "monastery route" were reported by me in The CJN, March 10.)

According to the La Vista report, the two Jewish agencies which were most closely watched by state department investigators operating out of the American Embassy in Rome were the Joint Distribution Committee and the Hebrew Immigration Aid Society (HIAS).

With a distinct tone of disapproval, the La Vista report stated that "the administrative staffs of the UNRRA (United Nations Relief and Rehabilitation Agency which provided shelter and aid for millions of refugees after World War II) camps are either furnished by the Jewish relief agencies or they are under control of the Jewish relief agencies."

The Jewish relief agencies also converted UNRRA supplies into one vast "black market," the report claimed. "... the black market sales of rations drawn from UNRRA are, in the opinion of this writer (La Vista), the largest source of income for both the Jewish underground and the legitimate Jewish relief agencies operating in Italy."

The "Jewish underground," the report stated, also was a major conduit for "Russian and Yugoslav Communist agents." At least "10% of the underground refugees," the state department investigators claimed, who were trying "illegally to run the British blockade" into Palestine were "communist agents."

The La Vista report stated further: "At the UNRRA . . . DP camp outside Rome . . . a Romanian Jewess and a rabid communist directs the office . . . [and] aids the illegal activities of the Jews and the Communist agents."

The state department was able to trace the precise sea-land routes taken by refugees fleeing to Palestine. No indication of any sympathy or approval of what the Jewish refugees were fleeing from in order to establish a Jewish homeland is present in the report.

The report stated: ". . . the only prerequisite to establishing identity as a displaced Jewish refugee is the ability to speak Jewish (sic!) (not Hebrew) and the language of the country from which the Jew was supposed to have come."

On the eve of the War of Independence in 1948 out of which emerged the modern State of Israel, the state department investigators grudgingly admitted that "the Jewish underground now operating in Italy for the sole purpose of assisting (illegal) emigration to Egypt and Palestine is one of the most efficient organizations with which this writer (La Vista) has ever come in contact."

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HAPPY PASSOVER

The many meanings of joyous Pesach holiday

By
J. B. SALSBERG

Of all Jewish holidays Pesach is the most joyous. Remember, my dear friends, that I'm not speaking of holy days like Rosh Hashanah, but of **holidays**, like Succoth or even Shavuoth.

Pesach, as they would say in modern parlance, has many things going for it and our people, from time immemorial, have made the most of it. Pesach has become not only the symbol of our survival and renewal throughout our long journey through history, but also a promise of our determination to overcome, to survive and to continue into the future.

J. B. Salsberg

Pesach marks our historic transformation from an enslaved people into a national entity on the march towards normal nationhood, rooted in our own territory and growing under the benign protection of self-government, of Jewish statehood.

Passover, therefore, became, and continues to be, the celebration of our rebellion against slavery, the revolt against our oppressors, and the birth of our nationhood. A glorious occasion to cherish, to recall and to re-live when things are dark and threatening. But since our past is dotted with dark and threatening experiences, Pesach shines, therefore, like a beacon in the stormiest of seas.

Mind you, the fact that it is celebrated in the spring contributes greatly to our own and our forefathers' fond expectancy of Pesach.

It is my good fortune to be able to recall the sights, the sounds and even the smells of the happy, preparatory days that preceded Pesach in an Eastern European shtetl as well as the ecstatic experiences we all reveled in from the first seder through the entire week of that glorious holiday.

The oppressive winter had passed at last. Every bit of new clothing was to be worn first on Pesach. During the days that preceded Passover, everything, but literally everything, was removed from all dwellings and cleansed, varnished and painted in the open air and readied to be returned into the house that underwent a painting or whitewashing while it was bare of all furnishings.

Yes, and every member of the family was engaged in the spirited act of spring as well as national renewal on a most personal level.

The seder was, of course (as it should be at the present) a brilliant theatrical performance that highlighted the tragic and the triumphant episodes of our slavery, our revolt and our liberation from the land of the Pharaohs. The exodus from Egypt could not have taken place in a better time than in the spring of the year.

Today, and especially in North America, Passover is greeted as a family reunion occasion. And it is that. But it is, or it should, in my view, be much more than that. It is the celebration of our successful revolt against oppression. It is the celebration of our birth as a nation.

There are a few other Passover lessons that, I believe, deserve to be reaffirmed on a personal as well as collective level.

One of our basic, ancient teachings was the admonition to be kind to the stranger in your midst, "for you were a stranger in the land of Egypt." In other words: You were a stranger in Egypt and you were mistreated; remember that experience and be kind, show consideration to the stranger in your midst.

Part of the celebration of the seder consists of recalling and of actually numerating the punishments that Moses, with the direct help of Providence, visited on the Egyptians who refused "to let our people go." That is followed by the description of how our forefathers and all their belongings crossed the sea in safety while their Egyptian pursuers drowned.

Well, I'm not called upon to prove the veracity of every detail of that dramatic event, but I am very pleased with a discussion of it by our ancient sages. Evidently there was something about it that bothered them.

They were able to tell us that after our ancestors crossed the sea to safety and the Egyptians were drowned in the same sea, the angels assembled in heaven and began singing their praises to the Lord for the miracle that He performed. And our ancient sages found it necessary and were able to add that the Lord did not tolerate the angelic praises and He, according to the sages, said to them: "My creatures are drowning in the sea and you are singing?"

Which means that what has to be done in the struggle for liberation has to be done, but don't glorify such acts of necessity . . .

That very meaningful legend goes to the heart of our concept of what Jewish ethics mean — or should mean.

Nu, enough is enough. You and I are in the final stages of preparations for our glorious, our most joyous holiday of the year — for Pesach. So, chag sameach!

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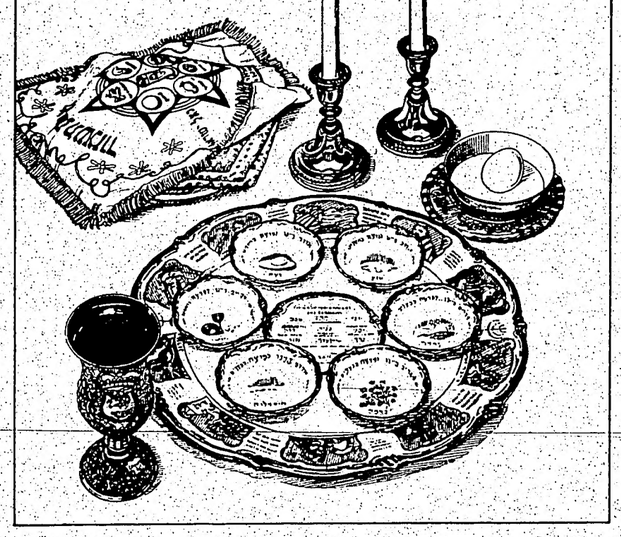

We sit 'round the Seder table each year, and celebrate The Exodus through traditions passed down to us over thousands of years. These traditions have become so much a part of our heritage they are inscribed in the Haggadah for all the world to see: the matzoh, the "MaNishtanah," the Aphikoman, the recitation of the plagues, the chant of "Dayenu," and on and on through the night, closing with "Chad Gadya."

At each Seder, however, there are other kinds of traditions... traditions which are just as strong, just as cherished. They are our personal family traditions. Unwritten and unsung, they are as much a part of our Seders as the hard-boiled eggs and bitter herbs. And among these, one of the most popular traditions is the wine that is used throughout the Seder evening. That is Manischewitz, of course. In millions of homes, it just wouldn't be Passover without a bottle of Manischewitz Kosher Wine. It is a wine that spans the generations and, somehow, symbolizes the continuity of the family Seder. Faces may change, we grow older, sometimes there is a new youngster to ask the "MaNishtanah"... but always there is the Manischewitz.

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CANADA 274

GOVERNMENT INSPECTED FOR YOUR PROTECTION

World-National

They outweigh Israel's "plagues"

For Passover, here's a list of our Ten Blessings

By
CARL ALPERT

JERUSALEM —

The Passover season is occasion for telling and retelling the story of the exodus from Egypt, and the terrible Ten Plagues which helped put the pressure on Pharaoh to let our people go.

In our own times some critics of Israel, both overseas and domestic, have so much fault to find with our government that they never cease to tell and retell all the faults, flaws and failings, real or imaginary which they find in the Jerusalem administration. The trouble is that constant repetition may give some people the impression that Israel is indeed today undergoing a modern version of the Ten Plagues.

There is no doubt that we do have problems, but when I began to take stock, and to balance our difficulties against our blessings, I found that the latter by far outweighed the "plagues." Why should we not take note of all the things that are right with Israel — all the things that give us cause for pride and rejoicing — all the elements that make life in Israel a matter of utter joy and satisfaction.

So here we go with our 1983 list of the Ten Blessings of Israel:

1. **True democracy**, where no one is muzzled, where even maverick opinions can be expressed, where the will of the people is supreme, so that no one, whether Labor Party or Likud, is beyond public scrutiny.

2. **The children**, the adorable, bright-eyed, talented, over-active little kids, whether dark-skinned or blonds, who bubble over with enthusiasm and sometimes with chutzpa. (Alas, they eventually grow up!)

3. **A national pride**, where Jews stand with heads erect; where they do not yield to terrorism, nor knuckle under to big uncles; where the memory of the six million assures that this generation will not co-operate in any effort to endanger its survival.

4. **A concern for the minorities** — yes, we dare say it, despite all the lies that have been told — where we have been responsible for raising the standard of living in every field for the non-Jewish minorities among us, from above the levels of their brethren in surrounding countries. We can be proud.

5. **A Jewish environment**; we know when our holidays are, and we celebrate them as a natural part of our lives, without having to build defensive armor against pervasive alien elements which in other lands are dominant.

6. **A haven for Jews** in need of a home. The refugees from Nazi Europe know full well what that means, though not all emigres from the Soviet Union have grasped its full significance.

7. **The kibbutz**, its way of life, the spirit of its people, its contribution to the quality of life in the country and its establishment of pioneering traditions which can still serve as models for the country as a whole.

8. **A Hebrew culture**, based on the great Hebraic and prophetic epics of our people, yet elastic in the modern idiom and responsive to the moods and spirit of the 20th century even in the tongue of the prophets.

9. **The new idealism** which finds expression in settlements in Judea and Samaria, and even in the face of criticism at home insists on establishing Jewish sovereignty in every corner of Eretz Yisrael. Surely this is in the same tradition as that of the courageous chalutzim of earlier decades, who set up their tower and stockade settlements in the midst of Arab areas.

10. **Jewish creative genius**, here unfettered, which has already made itself felt in agriculture, in modern technology, in music and in other fields of human achievement. A free Jewish people on its own soil is again able to make its contributions to humanity and to civilization.

When the headlines get you down, or when surly Israelis seek to befoul their own nests, reject the negativism like the plague and think of the Ten Blessings. Every good Israeli can add to the list.

Central, South American communities flourish

NEW YORK [JTA] —

An American Jewish Committee group which just completed a 2-week visit to four Central and South American countries, found the Jewish communities there, though small, to be generally flourishing.

In two of the countries visited — Costa Rica and Guatemala — the greatest single need was for a rabbi, they reported, and said American rabbinical organizations should be urged to supply that need.

The group, consisting of 15 people, most of them members of the Latin American committee of the AJCommittee's foreign affairs commission, was led by Howard Greenberger, a professor of law at New York University's Law School, who is a member of the AJCommittee's board of governors. The group included Sergio Nudelstejer, of Mexico City, director of the AJCommittee's office for Mexico and Central America.

In addition to Costa Rica and Guatemala, they visisted Panama and Venezuela and the Dominican Republic in the Caribbean. Summarizing their experience, Greenberger was most enthusiastic about Costa Rica and the warm relations the government of President Luis Alberto Monge maintains with Israel.

He said that Monge, who received the group, reaffirmed his strong commitment to Israel "as a democratic society." He compared Israel's isolation in the Middle East to the problems of Costa Rica, one of the few democracies in Central America, Greenberger said.

Israel's ambassador to Costa Rica, David Tourgeman, told the visitors that many Costa Rican students are going to Israel to study and Israel is providing instructors and technical assistance in return.

Costa Rica's Jewish community numbers about 2,500 in a population of more than 2,000,000, Greenberger reported. He described it as a "closely knit" community "with an excellent Jewish school, a love of Jewish tradition and a deep dedication to Israel." But "its most immediate need is a rabbi," he said.

Greenberger described the Jewish community of Panama as a "vital community of about 3,500 people dedicated to viable Jewish life."

Panama has three synagogues — Orthodox, Conservative and Reform — and the Jewish community, some of whose members trace their Panamanian roots as far back as 200 years, supports two Jewish day schools.

Greenberger reported that about 20% of the student body in those schools is non-Jewish.

In Caracas, the Venezuelan capital and the largest metropolis of the Caribbean basin, the visitors found "a very well organized Jewish community of about 25,000 with most institutional bodies under the overall supervision of a central council known as the Confederation of the Jewish Associations of Venezuela."

Greenberger reported that "they run a whole network of Jewish day schools, have a magnificent athletic facility called the Hebraica, an Ashkenazi kehilla as well as a Sephardic kehilla, a B'nai B'rith and a Zionist organization."

But, Greenberger observed, "They also share some of the same concerns and problems that are present in American Jewish society — intermarriage, assimilation when children go away to college, and the general loss of Jewish identity."

He said the organized community is "making sincere efforts to bring in younger professionals and business people to take vital leadership roles."

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Happy Passover

BIRKS
JEWELLERS

From obscure bank to international operation

By
SHELDON KIRSHNER

TORONTO —
Aharon Meir came to banking at 38 and without a university degree, but no one could stop his climb to the top of the heap.

An unprepossessing man, Meir today is managing director of Israel's United Mizrahi Bank Ltd., the country's fourth largest banking group. "I am," he said without a trace of boastfulness, "a self-made man.

"I never dreamed of becoming a banker," said Meir, who is 60. "My ambition was to be a farmer." He was in Toronto to officially open a representative office here.

Despite the disclaimer, Meir is a shrewd banker. In the 13 years he has run it, United Mizrahi Bank — which marks its 60th anniversary this month — has grown by leaps and bounds.

With total consolidated assets standing at about $3.3 billion in 1981, United Mizrahi Bank is a pygmy compared to such giants as Bank Leumi or Israel Discount Bank.

But it has come a long way since Meir, a Jew of Hungarian origin, joined its staff as a Tel Aviv branch manager back in 1961.

United Mizrahi Bank, which recently opened a representative office in Toronto and may do so in Montreal, has gone from being an obscure Israeli bank to one which has offices around the world from London to Sao Paulo.

And United Mizrahi Bank has given birth to a whole range of subsidiary companies, one of which, Tefahot, has become the largest mortgage bank in Israel.

Last year, United Mizrahi, the voting shares of which are held by the World Mizrahi movement, acquired a 17% interest in the Israel Corporation — an investment group which controls a shipping line, oil refineries and hotels.

Mizrahi Bank's Aharon Meir [left], with Samuel Messenberg, director of Toronto representative office.

"We are involved in all sectors of the Israeli economy, said Meir, who spent nine months in a Jordanian prisoner-of-war camp.

An Orthodox Jew who usually abstains from wearing his customary kipa when he travels abroad, Meir was born and raised in Budapest. Yitzhak, his father, was part owner of a huge textile plant. Philip, his uncle, was a noted Zionist who was one of the founders, in 1923, of what is now the United Mizrahi Bank.

In 1939, on the eve of World War II, Meir's parents sent him and his brother to Palestine. Within months, they followed him there. By 1940, when Europe was engulfed in conflict, Meir's second brother, and sister, had made it to Palestine as well.

Unlike many immigrants, Meir's father did not have to do back-breaking work to survive. His real estate investments helped him get a good start in Palestine.

At first, Aharon Meir attended a yeshiva. But then, enamored of the soil, he began to study at the Mikve Yisrael School of Agriculture, in what is today the outskirts of Tel Aviv. He studied agricultural economics.

Like Jewish youth in pre-state Israel, Meir learned how to use firearms by training with the Haganah. In 1945, when tension between the Jewish community and the British Mandate authorities rose, Meir joined Kibbutz Massuot Yitzhak.

Kibbutz Massuot Yitzhak, in the Gush Etzion bloc, south of Jerusalem, was one of the several kibbutzim in that region to fall to the Jordanian army in the War of Independence. Many Jewish settlers lost their lives in their defence, but Meir survived the ordeal.

With the odds totally against them, the settlers of Kibbutz Massuot Yitzhak surrendered. On his way to captivity in Jordan, Meir saw a column of Iraqi troops on their way to the front in Palestine and wondered whether the Jews could hold out against such armored might.

The Jordanians treated him and his fellow prisoners well. "We had good relations with the Arabs," he said, referring to his jailers. "We even shared our food with them. We were permitted to listen to the radio and to study."

With the war over, Meir went back to his kibbutz, which had moved to a different location. Despite his attachment to the soil, the directors of the kibbutz decided he would be their treasurer. "I had no special background in finance," he said. "But I did know something about agricultural economics."

Within a brief period of time, Meir became treasurer of the whole network of Mizrahi religious settlements, developing his skills as he went along.

Much to his regret, he spent little time on the kibbutz. For all intents and purposes, Tel Aviv was home.

Twenty-two years ago, United Mizrahi's managing director invited Meir to join the bank, and he accepted. "He worked on me, as they say in Israel."

One of the reasons he left was so that he and his wife, Leah, and their children could be together all the time.

Meir did well at the bank, which in those days had assets of only about $30 million. "Without question a university degree would have been better for my career," he explained. "But I managed to learn from experience and I wasn't ashamed to ask questions. I took advice when I didn't know something."

He said that his family's connection with the founding of the United Mizrahi Bank had nothing to do with his joining it.

Typically, Meir arrives in his Tel Aviv office at 6 a.m. after a swim, and he works through the day with few breaks. He is proud of the fact that the bank has had no labor problems since he was named managing director.

Meir, who has four children, one of whom is a rabbi, is bullish about the future of UMB.

One of Israel's fastest growing banks, it now ranks in 402nd place throughout the world. Meir wants to increase its share of the Israeli market, boost its capital base and expand its international coverage.

"And," he adds, "I hope to do what is possible to stabilize Israel's economy." He sees no reason why Israel's 130% inflation rate can't be brought down to manageable limits. "It's possible."

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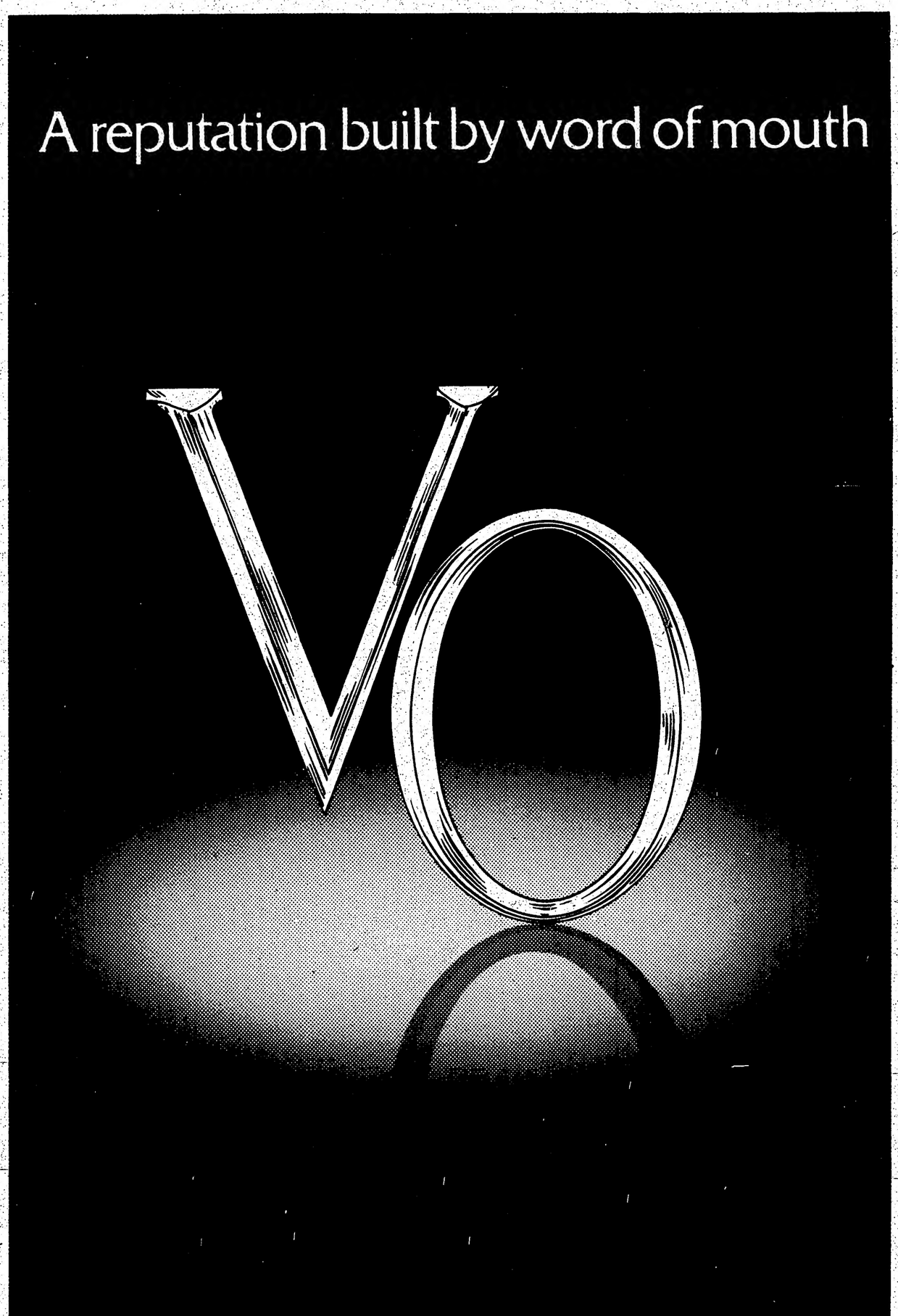

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World-National

U.S., Israel exchange harassment accusations

[Cont'd. from page 1]

talks are to succeed, said recently it would not accept Israeli conditions for evacuating Lebanon: security arrangements in southern Lebanon and normalization of political and economic relations with Lebanon.

The most serious charge leveled against Israel by an American Marine commander was made by Gen. Robert Barrow. In a March 14 letter to U.S. defence secretary Caspar Weinberger, Barrow said the Israeli army was harassing, endangering and degrading Marines and soldiers. Weinberger said Barrow's letter had been transmitted to the Israeli government.

According to Barrow, U.S. troops have been fired upon, barred at gunpoint from routine patrols and insulted by the Israelis. Several of the incidents, which had previously gone unreported, involved Americans serving with the United Nations Truce Supervisory Organization — which has been in the Middle East since 1949 and includes officers from 17 nations, including the Soviet Union.

In his letter, Barrow said: "It is inconceivable to me why Americans . . . in peacekeeping roles . . . must be harassed, endangered and degraded by an ally."

Barrow, in the toughest language heard from an American, said the time had come for "firm and strong action" against the Israelis.

Barrow's subordinate, Col. James Mead, added fuel to the controversy by saying that the Israeli army was displaying a gross lack of discipline by engaging in "reconnaissance by fire."

"It's the old Vietnam tactic of recon by fire," he added. "It's a very poor tactic."

The tactic, he charged, has caused civilian deaths.

Israel apparently uses it to deter ambushes by Palestinian guerrillas, who have begun to regroup throughout Lebanon.

More than one month ago, following similar incidents between Israelis and Americans, in January and February a state department spokesman said that "these recurring challenges by Israeli forces are unacceptable."

In defence of their positions, the Israelis said the tension could be lowered if the Marines, like the French and Italian peacekeeping contingents, establish a liaison committee. An Israeli embassy official in Washington said Barrow's assertion that the incidents were politically motivated or orchestrated was absurd.

Indeed, Israel believes that the U.S. is blowing the incidents out of all proportion as a means by which to pressure Israel out of Lebanon as quickly as possible.

Israel won't leave Lebanon unless it gets political, economic and military concessions from Lebanon. The Lebanese are loath to offer them.

In Netanya, the U.S. will reportedly present a plan meant to satisfy both sides.

It contains three elements: greater responsibility for Lebanon's army in patroling southern Lebanon; the expansion of the peacekeeping force, consisting of the U.S., France, Italy and Britain; and the creation of a military commission, comprised of U.S., Israeli and Lebanese officers, to share information on ceasefire violations.

Israel strengthens African ties

JERUSALEM [JTA] — Israel's policy in Africa, particularly its arms sales to Zaire, was the subject of debate in the Knesset recently. Foreign Minister Yitzhak Shamir, speaking for the government, said Israel would do its utmost to strengthen its ties with African regimes.

He spoke in reply to an agenda motion by Shulamit Aloni of the Labor Alignment who warned against Israeli involvement in the internal affairs of African nations.

Aloni was particularly concerned over the possibility that Israel would become embroiled in the tense situation in Zaire's Shaba region bordering on Soviet-backed Angola.

"We might get our soldiers mixed up in incidents against a country which is supported by the Russians," she said.

She also criticized the supply of military equipment and know how to the government of President Mobutu Sese Seko of Zaire which she called a "brutal and dictatorial regime."

Shamir visited Zaire last month to negotiate among other things, the sale of Israeli arms and the training of Zairian soldiers by Israelis. The foreign minister defended his policy and the arms deals. He noted that when he was in Kinshasa there were also military delegations from China, France and Belgium.

Shamir noted that Zaire was the first Black African nation to resume diplomatic ties with Israel since the Yom Kippur War "and we are grateful for that." He added that as Israel is trying to advance its relations with other African countries, "all those countries watch how our relations with Zaire will develop."

Shamir was supported by Likud MK Yigael Hurwitz, who said Israel had no choice but to sell arms to any country willing to buy them.

U.S. pledges to pressure Soviets

[Cont'd. from page 1]

Union," she said. "But as a result of their desire to go to Israel, they are labeled traitors."

Ambassador Kirkpatrick observed the symbolic significance of the conference held "on the eve of Passover, the commemoration of the first exodus."

She proclaimed that "the struggle of Soviet Jews to liberate themselves from bondage burns with special brightness that cannot be extinguished as long as there are people with courage and dignity and a desire for freedom that cannot be denied."

A first-hand report of alarming new manifestations of anti-semitism in the Soviet Union, including Jew-baiting games played by high school students, was presented by 14 members of the American Jewish Committee, who flew here directly from a visit to the USSR.

The group, headed by AJCommittee president Maynard Wishner, were delegates to the third World Conference on Soviet Jewry.

According to Wishner, "in several cities, Jews who never even sought to emigrate from the USSR have been set upon and beaten up. This is a new development which in the past has been reserved for Jews who had filed to emigrate."

Wishner described a "new game" called "concentration camp" played by high school students in Leningrad. "Jewish students are given identification numbers and are addressed by number rather than by name for days and sometimes weeks on end," he said.

He noted that, along the same lines, publications claiming that the Holocaust never occurred and that Jews had co-operated with the Nazis are appearing in increasing numbers.

Wishner said the worsening conditions for Soviet Jews are "collected impressions which we can relay after speaking directly to 25-30 Refuseniks in the course of our visit" to Russia.

By contrast, he said, Soviet officials who met with the AJCommittee delegation sought to assure them that "any Jews may leave Russia with the exception of a few thousand people who are being kept for specific reasons."

• **See also Wolf Blitzer story on page 15.**

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NOTICE

Re: 1983 Annual Meeting

1. The 1983 Annual Meeting of the Jewish National Fund of Canada will take place at the Bristol Place Hotel in Toronto, Ontario on
   Sunday, 5th JUNE, 1983
   or such other date as the Board may decide.
2. All members of the Jewish National Fund of Canada (Keren Kayemeth Le'Israel) Inc. are invited to submit nominations for directors and/or officers whose term of office is due to expire. Such nominations should be addressed to:
   Chairman, 1983 Nominating Committee
   1980 Sherbrooke Street West
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   and are to be received not later than fifteen days following publication of this notice.

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A RISING STAR

I was fortunate enough to hear a magnificent young cantor and I want to share this discovery with all Jews who understand the intense beauty of liturgical music. As a "maven" on "chazanut" and an author who is still researching our cultural history, I sought to recapture the atmosphere of deep reverence and soaring spirit which surely caught our ancestors when our Creator chose them to carry his word to the world. What better way than in the glory of our psalms, our stories and our traditions as recounted to us in song.

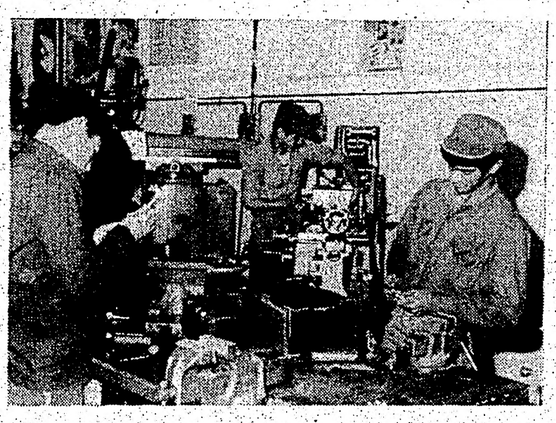
It was February 26th, Shabbat Zachor at Congregation Beth Emeth where Cantor Hesh Mayersdorf of Congregation Beth David was officiating as guest cantor. I was quite taken with the fresh bell like quality of his exquisite tenor voice, and amazed at the control and technique he has developed. I was moved to hear the same heart-rendering ethereal quality one hears in the voice of the grand master of liturgical music, Cantor Moshe Koussevitzky ("ZL"). Furthermore, I became enthralled, not only with the exquisite beauty of the music itself, but with his interpretation of the TIFILOT. He touched me in a way that I had not felt in a long time.

Cantorial music is not this talented young man's only strong suit. His wide and flexible range was apparent in all his music. Not too long ago at a Chanukah concert at Congregation Beth David I heard him sing the aria "Nesun Dorma" (Turandot) by Puccini which he did with lyrical style and grace. Many a cantor has tried his wings with opera, but Cantor Mayersdorf positively soars with it.

It is my confirmed opinion that with continued study and practice he will truly become one of the gifted few who possess the skill and tone to sing with the angels.

Yours very truly,

S. Stuart



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Distinguished by its harshness

Document details Soviet's forced labor system

By
WOLF BLITZER

WASHINGTON —
The U.S. state department last month released a remarkable document detailing the Soviet Union's forced labor practices.

"All societies have some form of incarceration and, indeed, most attempt to employ prisoners in some form of gainful activity," the 24-page report said in its introduction. "The vast Soviet forced labor system, however, is distinguished by its large scale and the harshness by which it operates to threaten and punish those who are convicted of violating Soviet law, including those who attempt to assert freedom of speech, assembly or religion."

The document noted that many Soviet citizens have suffered in the forced labor camps, but it officially confirmed what had long been suspected — namely, that Jews anxious to identify with their religion, culture and heritage have been targeted for special treatment.

"While all religious denominations without exception are bound by the [Soviet] restrictions . . . enforcement of the law is carried out with especial severity against the Soviet Jewry community," it said. "Alone among the recognized religious groups in the USSR, Soviet Jews have no functioning seminary for the training of clergy, no national organization, and no approved ties with co-religionists abroad."

In the report, the state department also published a moving letter, dated Oct. 25, 1982, from the wife of 44-year-old Soviet Jewish political prisoner, Aleksandr Paritskiy, describing the conditions in one forced labor camp.

Paritskiy is a Refusenik — meaning that the Soviets have repeatedly refused to permit him to emigrate to Israel. An oceanographer by training, he was accused of having distributed slanderous fabrications denigrating the Soviet state and social system. Mrs. Paritskiy, in her letter, was quite graphic in detailing the ordeal her husband and other prisoners had to endure. Here are some excerpts:

"He was placed under special, constant supervision. Approximately, 2,000 prisoners are held in the Vydrino camp. There, tuberculosis and (other) diseases are endemic. Last year, the death rate reached 2%, and there were many traumatic cases since hygienic rules and techniques were not observed.

"The bodies of many prisoners were covered with perforated ulcers. Their clothing stuck to their bodies and had to be ripped off along with their skin. The prisoners are denied quality medical assistance . . . In the section of the barracks where my husband lives, about 75 persons are housed in one room.

"At the end of June, 1982, the chief of the zone, Mayor N. N. Anikeyev, called my husband in and demanded that he publicly recant and repudiate the idea of emigrating from the Soviet Union. When my husband refused to comply with this demand, Anikeyev cynically said that it made no difference . . . that he would force him to recant.

"Since the end of July, they have transferred my husband to work in the zone's so-called local industry and have assigned him to the job of transporting gun-carriage plates weighing as much as 200 kilos. Two unidentified persons traveled to the camp each day to ensure that my husband did only his work.

"On Aug. 22, when my husband began to talk about himself at our meeting, they interrupted it, seized him, and put him in punitive solitary confinement (SHNZO) for 15 days. Punitive solitary confinement occurs in a cell in the camp site. Food is provided every other day. All warm clothing and underwear are confiscated. Bed linens are not provided. During the day, the sleeping area is cleaned. There, it is very cold, and even at night it is impossible to get warm."

Mrs. Paritskiy went on to say that her husband, since then, has been moved in and out of solitary confinement. "I declare," she wrote, "that my husband is undergoing the tortures of hunger, cold, and work beyond his endurance. They threaten him now with a new trial and a transfer to a prison regime.

"During the last two months, I have not received any letters from my husband, although his correspondence is not restricted. Even a package of warm clothing sent to him was returned. They subject him to all these insults to force him publicly to repudiate emigration to Israel. My husband at present finds himself in a position of a hostage."

Paritskiy's case, while tragic, is by no means unusual in today's Soviet Union. This was underlined in a separate state department document describing the Soviet Union's miserable record last year in complying with basic human rights.

"The mistreatment of prisoners continues in terms of inadequate food, clothing, and shelter, heavy manual labor, unsatisfactory medical care, isolation, extended interrogations, and threats against their families," it said. "The Soviet government continues to confine some dissidents to special psychiatric hospitals and to psychiatric wards in general hospitals, where they are subjected to a variety of cruel and degrading treatments, including doses of powerful and painful drugs."

Again, the state department noted that while many Soviet citizens are subjected to such treatments, the Jews seem to suffer the most. This is particularly true right now as Jewish emigration figures have plummeted to their lowest levels since 1970. In February, for example, only 123 Jews were permitted to leave — as opposed to 81 in January. The 1982 total came to only 2,688 — a far cry from the more than 51,000 who left in 1979.

The U.S. government has estimated that as many as 300,000 Soviet Jews currently possess letters of invitation necessary for application to emigrate.

Soviet Jewry has been an important issue for the Reagan administration. Secretary of State George Shultz and other senior U.S. officials are known to have raised the matter during virtually every important meeting they have had with their Soviet counterparts.

Shultz, in particular, is quite sensitive to and knowledgeable about the problem, having focused on it rather extensively during his years at the Bechtel construction company in San Francisco. He even used to go out of his way to hire Soviet Jewish engineers in Bechtel.

During the past decade, by any standard, the campaign to win freedom for Soviet Jews has been a remarkable success story. In the 1960s, very few people believed that the Iron Curtain would ever be lifted. Yet a persistent, loud and organized effort resulted in a dramatic rescue of more than 260,000 Jews — 170,000 of whom went to Israel.

Today, the movement is in danger. Emigration has virtually stopped. Official Soviet harassment has intensified.

Ain HIAS

MONTREAL —
A Montrealer has been re-elected vice-president of HIAS — the international Jewish immigration agency.

Joe Ain, a past president of Canada's Jewish Immigrant Aid Services, was renamed vice-president of the international group, at its recent 103rd annual meeting held in New York.

Ain is also a past president of United Israel Appeal of Canada, Allied Jewish Community Services and a past general chairman of Combined Jewish Appeal of Montreal.

Edwin Shapiro, a New York realtor, was elected to a fifth term as president of HIAS (Hebrew Immigrant Aid Society).

Pioneer Women Na'amat

extends Passover greetings to its members and to the entire Jewish community. As we celebrate the festival of freedom, we pray for peace in Israel and freedom for Jews throughout the world.

Pearl Mekler
National President.

CANADIAN HADASSAH

HADASSAH-WIZO ORGANIZATION OF CANADA

To all our members, and to the entire Jewish community, we wish a very happy and meaningful Passover.
In this season that commemorates love of freedom, we pray for peace in Israel and throughout the world; and freedom for our people everywhere.

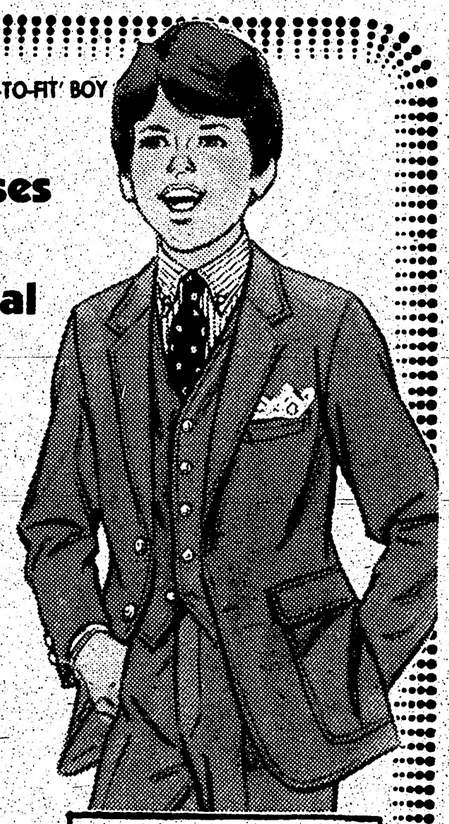
Le'shannah Haba'ah B'yerushalayim!
MIRIAL SMALL
National President

young style

SPECIALISTS IN CLOTHING FOR THE 'HARD-TO-FIT' BOY

When a boy dresses up, it calls for something special

Our new spring suit collection features the grown up look he likes, tailored for his comfort and your peace of mind. You'll find everything from formal to leisure styles in colors and fabrics that keep their shape even when he's on less than perfect behavior.



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Organizations and People

What's New

By
MIRIAM CHINSKY

EARLY DEADLINE

Because of the Passover holidays and a statutory holiday, editorial deadline for the April 7 issue is Monday noon, March 28. Publicity chairmen for the various organizations are asked to make a special note of this much earlier deadline.

Your co-operation will be appreciated.

ISRAEL'S 35th ANNIVERSARY

Join a celebration honoring Israel's 35th anniversary, Yom Ha'atzmaut, Sunday, April 17, at Shaarei Shomayim Synagogue, 470 Glencairn Ave.

Yom Hazichoron Service is at 6.20 p.m. and community festivities follow at 8.15.

Shlomo Artzi will be featured, plus Israeli folkdancing, sing-a-long, etc. Admission is $4 for adults, $3 youth, $2 Zionist Youth.

Sponsor is the Canadian Zionist Federation.

YIDDISH-ENGLISH MUSICAL

The Golden Land, a new musical about the experiences of Eastern European Jewish immigrants in America, will be performed in Toronto May 7 and 8 at Minkler Auditorium, Seneca College, prior to its Broadway appearance in New York City. The production, which is in English and Yiddish, was compiled, written and directed by **Zalmen Mlotek** and **Moishe Rosenfeld**, as a tribute to the courageous millions who struggled to lay the foundations of Jewish life in North America.

The musical features four young actors and singers, **Phyllis Berk, Avi Hoffman, Eleanor Reissa** and **Moishe Rosenfeld**, who have appeared on the Yiddish and American stage as well as in film and television.

Performances are on Saturday, May 7, at 9 p.m., and Sunday, May 8, matinee at 2.30, evening, 7.30. Tickets are $12 and $15 evenings, $10 and $13 matinee.

This is presented by Yiddish Artistic Attractions and sponsored by Canadian Friends of Amal.

Tickets are available at the box office, Monday through Friday, noon to 5 p.m. Call 491-8877. For further information and group arrangements call **Julie Sperber**, 781-7469. Tickets are also on sale at Negev Book Store 781-9356, the Judaica Centre 789-2169, Miriam's Gift Gallery 781-8261 and Histadrut office 630-9444.

KOSHER DIET TRAYS

Chaplaincy services, Toronto Jewish Congress, notes that a therapeutic kosher diet tray (diabetic, gastric (soft) and salt-free) will become available after April 15, to acute, chronic and convalescent hospitals in the Metro area.

A variety of trays, both dairy and meat will be offered. These meals will be prepared and frozen by the food services department of Baycrest Centre.

Diet staff of each hospital can implement this service for patients who request kosher food.

For further information phone 977-3811, ext. 153.

DON MILLS BBW REUNION

It's to be a 25th anniversary reunion for Don Mills Chapter, B'nai B'rith Women, on Sunday, May 15.

All current and former members are invited for a wonderful noon brunch and opportunity to reminisce and mingle, at the Primrose Club, 273 St. Clair Ave. W. Come out and enjoy a very special afternoon!

To inquire further call **Noemi**, 221-9601, or **Florence**, 222-6196.

LUBAVITCHER REBBE

A public address by the Lubavitcher Rebbe, **Rabbi Menachem M. Schneerson**, on Thursday, March 24, will be transmitted live via satellite from Lubavitch world headquarters in New York to cable TV stations across the United States, also to Canada, Israel, Europe and Africa, beginning at 9 p.m. EST, and lasting for several hours.

Rabbi Schneerson

The telecast, An Evening with the Lubavitcher Rebbe, which will be viewed by an estimated six million people, marks the rebbe's 81st birthday.

Under the rebbe's leadership, the Lubavitch movement has set into motion a massive worldwide network of educational, social and rehabilitative programs, and has become a dynamic force in Judaism today.

GIFT OR OBLIGATION?

Shaarei Shomayim Congregation will hear **Rabbi Henry Hoschander** deliver his Shabbat Hagadol drasha (Great Sabbath discourse) on Tzedekah — Gift or Obligation? Saturday, March 26 at 5 p.m. in the sanctuary. Mincha and a seuda shlishit will follow.

THIRD SEDER

The United Jewish People's Order and Morris Winchevsky School are holding their annual third seder, Sunday, April 3 at 6 p.m., 585 Cranbrooke Ave.

The theme From Slavery to Freedom, will be explored, and the 40th anniversary of the Warsaw Ghetto uprising will be highlighted.

Tickets must be purchased in advance. Cost of a full course dinner is $8.50 for adults, $4 children. Call 789-5502, 781-5317 or 494-4725 evenings, for more details.

FOR REENA

To celebrate their recent 50th wedding anniversary, Max and Rose Goldenberg established the Max and Rose Goldenberg Scholarship Fund at the Reena Foundation. The Goldenbergs, who have two children and four grandchildren, have always lived in Toronto. Max, a Yonge St. men's wear merchant, was president of Beth Emeth Synagogue for six years and is now honorary president of Beth Emeth Bais Yehuda. The Goldenbergs requested that, in lieu of gifts honoring their 50th anniversary, friends and family send donations to the Reena Foundation, "because we feel it is a very worthy cause."

McDOWELL GALLERY

McDowell Gallery, 2629 Yonge St., will exhibit works by **Steven Kenny**, March 26-April 5. Kenny combines art deco contemporary design techniques in his egg tempera and acrylic paintings of flowers and interiors. His posters have brought him international recognition. For gallery hours phone 481-7681.

AT SHAAREI TEFILLAH

Rabbi Moshe Stern will deliver the annual Shabbat Hagadol drasha at Shaarei Tefillah Synagogue, 3600 Bathurst St., Saturday, March 26, at 5.15 p.m. This is open to the community. Rabbi Stern conducts a Talmud class for the public every Wednesday evening at 7.45. Men, women and especially young adults, are invited.

SERVIETTES FOR PASSOVER

Here is a reminder that the National Council of Jewish Women of Canada, Toronto Section, will once again be selling World Jewry serviettes for the Passover season. Sales of these serviettes fund Council's World Jewry projects.

The 3-ply dinner napkins continue to sell 10 in a package for only $1. They will be available at Council House, 4700 Bathurst St., in specialty stores and in selected supermarkets Tuesday, March 22, Wednesday, March 23 and Thursday, March 24. Please watch for them.

Complimentary Passover recipes will be available with every purchase.

For further information call 633-5100.

ADATH SHOLOM

On March 28, Erev Pesach and the Fast of the Firstborn, a siyum will take place with a breakfast and burning of the chometz following, at Adath Sholom Synagogue, 864 Sheppard Ave. W. Minyan is at 8 a.m.

For additional information call 635-0131.

MARCH OF DIMES VOLUNTEERS

March of Dimes requires a team of 13 volunteers, Thursday evenings, once a month to run a bingo night. Groups of friends together are welcome to sell cards and share in the fun. Money raised is to be used for March of Dimes programs for handicapped people. The location is in the new Diamond Lil's Parlor at Yonge and Elgin Mills.

If you are interested, please call the North York Volunteer Centre, 481-6194.

HANDEL ORATORIO

Israel in Egypt, a biblical oratorio by Handel retelling the story of the exodus from Egypt, will be presented Friday, March 25 at Holy Blossom Temple, following the Shabbat evening service. The Toronto Concert Singers and the Orpheus Choir under the direction of **Gerald Neufeld** will be featured. **Cantor Benjamin Maissner** will also participate.

On Sunday, March 27, Dr. R. J. Fitzpatrick, who is with the radiotherapy department of Princess Margaret Hospital, will speak to Holy Blossom Brotherhood on An Overview of Cancer. All are welcome — men, women, and non Brotherhood members. Service is at 9 a.m. and breakfast at 9.30. The lecture will follow.

KU KLUX KLAN FILM

Resurgence, a film which documents "the recent rise in Ku Klux Klan terror" and the growth of the movement for social and economic justice, will be shown in the OISE film series, Alternative Images 83, Thursday, March 31, 7.30 p.m., in the auditorium, 252 Bloor St. W.

At 8.30 p.m., **Bruno Ganz** gives a stunning performance in Knife in the Head, (filmed in West Germany, 1978) which tells about a man who accidentally gets caught between terrorists and the police.

BEGINNERS' INDOOR TENNIS

Indoor tennis for beginners (co-ed) is being offered by the YWCA, Tuesdays, April 12 to May 17, 6.30-7.30 p.m., at Northern Secondary School, 851 Mt. Pleasant Rd. Fee is $25 for six sessions. VISA will be accepted. To register, contact the YWCA, 2532 Yonge St., 487-7151.

CHILDREN'S MINI UNIVERSITY

York University will launch Discovery 83, a mini university for 10- to 14-year-olds, July 4 on the main campus. The project will bring elementary and junior high school students to the campus for recreational activities and academic mini courses.

Recreation will be mainly oriented toward outdoor fitness, plus the inclusion of informational material on anatomy, athletic injuries and the history of games.

The academic component will explore university-level subjects such as computer science, creative writing, drama and Canadian studies, adapted to the capacities of younger adolescents.

The 2-week program is run three times over a 6-week period in July and August.

To inquire further or to receive an application form, call 667-2334.

DANCEMAKERS PRODUCTION

Dancemakers, Toronto's popular chamber dance company, will follow up a successful tour of the United Kingdom with spring performances at the Toronto Dance Theatre April 13 to 16.

A varied program of new and familiar works will showcase **Paul Taylor's** Three Epitaphs, along with two premieres: Windhover, by company co-director **Carol Anderson**, and a new work by award-winning Toronto choreographer **Paula Ravitz**, with music by **James Tenney**.

Performances from April 13 through 16 are at 8 p.m., with ticket prices of $8 for adults and $5 for seniors and students. Order by phone, 535-8880, or purchase at the box office prior to performances.

Toronto Dance Theatre is located at 80 Winchester St.

SKILLS EXCHANGE

The Skills Exchange Centre for Adult Learning is offering these April seminars: The Money Workshop with **Judy Knibb**, Thursday, April 7, 14, 21, 28, 7-9.30 p.m., fee $48, materials, $5, Bloor and St. George area; Networking-How It Can Work for You with **Marnie Keith-Murray**, Thursday, April 21, 6.30-9.30 p.m., fee $20, Bloor and St. George area; Motivation with **Vince Dacosta**, Saturday, April 30, 9.30-4.30 p.m., fee $40, College and Yonge area; Marriage Plans: What to Know Before Tying the Knot, with **Gene King**, Wednesday, April 20, 7-10 p.m., fee $20, Bloor and St. George area.

The Skills Exchange is at 5 Charles St. W. For information call **Josie Berlin**, 967-7640.

MIZRACHI CONCERT

Mizrachi Men of Toronto will hold their annual concert, featuring Metropolitan tenor, cantor and concert artist, **Misha Raitzin**, Saturday evening, Chol Hamoed Pesach, April 2, 9 o'clock, in Minkler Auditorium, Seneca College.

Born and raised in the Soviet Union, Raitzin combines a classical repertoire with an exceptional presentation of traditional Jewish music.

Tickets, at $18, $12.50, $10, $8 and $5, are available from the Mizrachi office, 630-7515.

ASIP CONFERENCE

Commentator, entertainer and writer **Don Harron** will give the keynote address at the second annual conference on social concerns, The Challenge of Survival, to be held at AISP (Alternative and Independent Study Program), 171 Avondale Ave., Wednesday, May 4.

The program will deal with contemporary life, the problems we face and the choices we must make.

Student and staff delegates will convene from North York secondary schools and other alternative schools across Metro to hear speakers as diverse as **Sheila Copps, Duncan Green** and **Allan Sparrow**.

The conference will close on a light note with a mini-musical revue.

For more information contact **Martin Hyman, Laura Wolfson** or **Nicola Rodriguez** at AISP, 171 Avondale Ave., Willowdale, Ont. M2N 2V4; phone 225-8849.

BETH TORAH

What Bar Mitzvah Was and What's Become of It, will be the sermon given by **Rabbi Stuart E. Rosenberg** to Beth Torah Congregation, 47 Glenbrook Ave. (south of Lawrence, east of Dufferin) on Saturday, March 26, 11 a.m. Services begin at 9 a.m. and the public is invited.

WILMINGTON TINY TOTS

Wilmington Tiny Tots, 205 Wilmington Ave., under the auspices of North York Parks and Recreation Department, is currently offering two programs.

Drop-In for ages 1-2½, is on Tuesdays and

[Cont'd. on page 17]

Organizations and People

What's New

[Cont'd. from page 16]

Thursdays, 9.30-11.30 a.m., for 12 weeks commencing April 5. Maximum number of participants is 20, and the cost is $30.

Co-op, for ages 2-4, is on Mondays, Wednesdays and Fridays, 9.30-11.30 a.m., also for 12 weeks, commencing April 6. Maximum number is 15, and the cost is $50.

Parent participation is mandatory.

To inquire further phone 636-0359.

EARL BALES MARCH BREAK

There's still time to register — now — for the Earl Bales March Break program, to take place Monday, March 28 to Thursday, March 31, in the Community Centre, 4169 Bathurst St. (at Sheppard Ave.), 9.30 a.m.-3.30 p.m. Extended supervised activity is available from 9-9.30 a.m. and 3.30-4 p.m.

This is for the 6-12-year-olds, and includes sessions in judo, gymnastics, movies, cooking, dancercize, arts and crafts and much more. Cost is $25, or $30 with extended activity.

For additional information call 636-0359.

DAY RECEIVES PSYCHOLOGY AWARD

York University **Prof. Hyam Day** has received the Ontario Psychological Association's Outstanding Psychologist Award, for his contribution to psychology as a profession and as a science. The award was presented at the organization's recent annual meeting in Toronto.

Prof. Day, who is deeply committed to the Jewish community, has been a consultant in psychology for Bialik Hebrew Day School, and served with the executive for many years. He was also involved with task forces and consulting for the Board of Jewish Education.

In the wider community, he is a past president of the Ontario Psychological Association, and editor of its journal.

SINGLES

Clip and save these **JCC Young Adults** (19-25) northern branch events for April and May: volleyball, Sunday, April 10, 7.30-8.30 p.m., no charge, coffee time; brunch, Sunday, April 24, meet new friends, chat and eat; baseball (weather permitting), Sunday, May 1, 12.30 p.m. Carpools will be arranged for this afternoon at the ball park. Meet in the JCC foyer. Cost is the price of the ticket; A Day At Ontario Place, Sunday, May 29, 12.30 p.m. Meet at the JCC north. Cost is the price of admission to Ontario Place.

For more information call **Ellyn**, 636-1880, ext. 231.

The **Jewish Singles Travel Registry**, a travel club, offers a new computerized service for Jewish singles throughout Canada and the United States. Write for details to Jewish Singles Travel Registry, 172 Elder St., Apt. 1, Downsview, Ont. M3H 5H1, or phone (416) 633-1865 or 499-1584, and speak with **Elaine Bloom**.

Beth Emeth Young Singles (19-25) are organizing a dance, with refreshments, Saturday, April 2, 9 p.m. at the synagogue, 100 Elder St. Advance tickets, $4, are available at the synagogue. Admission at the door is $5. For further information call 633-3838.

Club Amal (25-40) invites all singles and single parents to attend its next house party on Saturday, March 26, 8 p.m., at 245 Searle Ave. (Honiton and Searle). Admission is $2.99. To inquire further phone **Sheldon**, 653-1381. This is sponsored by Canadian Friends of Amal.

Hurry! Space is limited for **Re-Connect**, sponsored by Project Connect and Northern Group Services, JCC. This is a self-help group for recently separated and divorced Jewish women which encourages personal growth in an atmosphere of mutual sharing and support. Sessions are 7.30-9.30 p.m. Wednesdays, April 6-May 11. Cost is $15, non-refundable.

Call **Cindy Cole**, 497-4494, for more information, or an interview.

Project Connect offers support services, crisis intervention and information on Jewish singles programs. Call the switchboard at 497-4494, or 497-4393, Monday to Thursday, 6-9 p.m., or Sundays, 10 a.m.-4 p.m. for details or to discuss a personal concern.

Ask about the one-to-one program which connects the recently widowed with a volunteer who has experienced a similar situation.

AT THE JCC

Think spring and think of a fashion show! Focus on Fashion — a very special first time event sponsored by the Women's Health Club, northern branch JCC, will be held in the Leah Posluns Theatre, 4588 Bathurst St., on Sunday, April 10, at 2 p.m.

This gala happening for both men and women will feature fashions from Beachwear Unlimited and Gerry Goldblum Fashions — to please the eye and the pocketbook.

There will be door prizes, refreshments, entertainment and a fitness and dance demonstration by Body Alive.

Tickets, available at the Women's Health Club, are $10 each, or be a patron for $15. For additional information call 636-1880, ext. 226.

Calling all parents of pre-schoolers — the JCC nursery school, northern branch, is having an Open House on Sunday, March 27, from 9 a.m.-noon. Bring your pre-school aged child for an on-hands morning of crafts, toys, games, etc. Meet the staff and see the unique facilities — pool, gym, art gallery and more.

For more information or to arrange an appointment for an at-home discussion and slide presentation, call **Orian Feldman**, 636-1880, ext. 232.

Koffler Centre of the Arts is bringing to its Studio Theatre The Adventures of Gerald McBoing Boing, a lively, entertaining dance drama with Toronto Independent Dance Enterprise, for two appearances, 1 and 3 p.m. on Sunday, March 27.

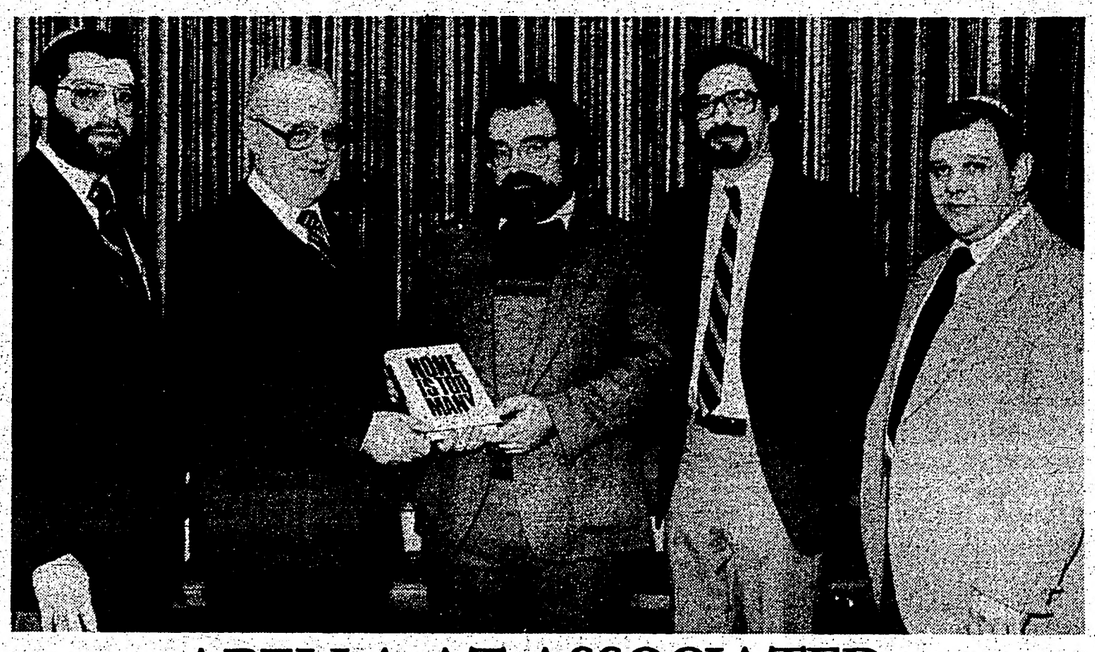
Tickets for adults accompanied by children are $3, adults without children $5, children under 16 years $3.

For information and reservations contact the Koffler Centre dance office, 636-1880, ext. 237 or 261.

Kids Sunday Fun Day for members ages 5 to 11 years, at the JCC north, begins April 10. A potpourri of activities is planned to keep your child interested and involved. For more information call **Ellyn**, 636-1880, ext. 231.

SHALOM, MRS. McGONIGAL

Saying farewell to the lieutenant-governor of Manitoba, Pearl McGonigal, prior to her official visit to Canadian troops in Cyprus, and a short tour of Egypt, Syria and Israel with her husband Marvin McGonigal, are [left to right] Winnipeg community leaders Ed Vickar, Sidney Spivak, Mayor William Norrie and Harry Walsh. Mayor Norrie asked the lieutenant-governor to extend greetings from Winnipeg to its sister city, Beersheba, and to present a plaque bearing a replica of the traditional snowshoes.



ABELLA AT ASSOCIATED

York University Prof. Irving Abella [centre] alumnus, class of 55, returned to his alma mater, Associated Hebrew Schools, to speak to the staff and 125 grade 9 junior high students, about his best selling book, None is Too Many, which he co-authored with Harold Troper. With Abella are [left to right] Joseph H. Rosenfield, principal, general studies; Rabbi Akiva Egozi, educational director; Bob Abrahams, history teacher; Rabbi Pinchas Brumer, principal, Hebrew studies. [Ben Lechtman photo]

JCC north announces its spring prenatal education classes: Prenatal Fitness (10 weeks) with **Iris Weverman** offers specialized calisthenics for pregnant women, followed by discussions; Postpartum Fitness (5 weeks) helps women readjust to their regular exercise; babies are welcome; Childbirth Preparation (10 weeks) given by **Shira Benson**, which is recommended in approximately the seventh month of pregnancy, is for women and their spouses. It includes discussion on various aspects of pregnancy, delivery and proper breathing technique; Refresher Childbirth Preparation (5 weeks) for second timers, is a review of prenatal developments and childbirth techniques.

All courses start in April. For details call **Eva Karpati**, 636-1880, ext. 235.

Passover Hi-Lites: Children ages 6-11, can join in a variety of activities offered by the NE branch of the JCC. Events include a **Bob Schneider** concert, bowling, a trip to African Lion Safari, rollerskating, and a Young People's Theatre production of The Magic Drum. For more information call **Linda Friedman**, 889-0813.

The Bloor JCC, together with Jewish Family & Child Service, south branch, will maintain tradition with a Pesach seder for the community on Tuesday, March 29. Interested persons should contact **Mark Egan**, group services director, 924-6211.

FOR SENIORS

Please note that all **Earl Bales Seniors Place** programs are cancelled until early April, due to renovations. Call 636-7856 Monday to Thursday, 10 a.m.-4 p.m. for details.

The **Association of Jewish Seniors** announces a lecture and dialogue by **Monique Begin**, minister of national health and welfare, which is scheduled for Wednesday, March 23, 2.30 p.m. at the Bernard Betel Centre for Creative Living, 1003 Steeles Ave. (west of Bathurst). The minister will discuss plans for Canadians in their old age and will deal with issues such as pensions, income, and medicare.

The forum offers an opportunity for older people to voice their concerns and take action. It will be of interest to older people, their families, students, health care professionals, educators and all those concerned with issues of aging.

Admission is free and the public is invited to attend. To obtain more information contact the Association of Jewish Seniors, 635-2860.

NE Jewish Seniors Club is offering a beginners to intermediate bridge course for 10 weeks starting Wednesday, April 6, at Hillcrest Public Library, 5801 Leslie St. (north of Finch) from 10 a.m. until noon. For fee and registration information call 889-0813.

Survivors Haggadah, issued in Munich, 1946

Survivors' Haggadah

By MOSHE VINE

This haggadah was issued for the seder held for survivors of the Holocaust and for soldiers on April 15-16, 1946 at the Deutsches Theatre Restaurant in Munich, Germany.

The Yiddish and Hebrew text recalls not only the ancient bondage to Pharoah in Egypt but also the slavery to Hitler in Germany.

The illustrations interpret traditional phrases from the haggadah in the light of the horrendous actions of the Nazis. These seem to echo those of the ancient Egyptians at the time of the Exodus of the Jews under the leadership of Moses.

A description of the seder says: "All the participants in the seder, the soldiers and the survivors, the liberators and the former slaves, came to the city of Munich, there to relate as of old the miracle of freedom.

"They spoke of slave labor and the torture cities of Pithom and Ramses. But in their hearts they felt very close to all that was narrated. Pharoah and Egypt gave way to Hitler and Germany. Pithom and Ramses faded beneath fresh memories of Buchenwald and Dachau . . ."

Organizations and People

Joel Shocket, a shatnes expert, shares his techniques with Eitz Chaim students.

Part of city-wide Awareness Week

Get new Passover clothes checked for shatnes now

TORONTO — If you bought a new suit or coat for Passover, now is the time to get it checked for shatnes.

The laws of shatnes forbid an observant Jew from wearing any garment that mixes linen and wool. These laws are part of the "chukim" laws, for which there is no apparent reason, according to Joel Schocket, a New York researcher for a shatnes laboratory.

Schocket was in town last week for a city-wide Shatnes Awareness Week, sponsored by Eitz Chaim Schools and Kollel Avreichim. During the week he demonstrated his techniques for Eitz Chaim students and was available also to the community, examining garments for a nominal $1 fee.

Because more and more fabrics are blended and increasing amounts of chemicals are used, shatnes has become more complex in recent years, said Schocket. Sometimes, he said, "people are unaware of what is used in the manufacture of clothing . . . and even unaware of the need to observe shatnes laws."

He said the Toronto program was the first of its kind ever held on a city-wide basis. "It was a great opportunity to demonstrate to young students the techniques involved . . . and to tell them of the importance of shatnes laws."

Schocket, a student at Lakewood Yeshiva in New York, learned about shatnes at various shatnes laboratories in the U.S. and Israel.

Rabbinical Assembly meet

NEW YORK — **The strengthening of Christian-Jewish relations, specifically with the Evangelical Church, will be one of the agenda items to be discussed by the Rabbinical Assembly, the international body of Conservative rabbis, at the 83rd annual convention, April 10-14 at the Hilton Inn in Dallas.**

Rabbi Arnold Goodman, president of the Rabbinical Assembly, said that "we are always interested in achieving a greater understanding with our Christian colleagues."

Goodman who serves Congregation Ahavath Achim in Atlanta, said no formal session with Evangelical leaders has been scheduled as part of the RA's meeting but that "we will take the opportunity of our geographic location to hold informal dialogues." He stressed that American religious leaders "have many common concerns that would be enhanced through greater understanding and co-operation."

Goodman cited strengthening the involvement of laymen in religious life, concerns regarding nuclear proliferation and the State of Israel as topics that might be discussed.

The Rabbinical Assembly represents 1,200 Conservative rabbis in the U.S., Canada and elsewhere serving 1.5 million members.

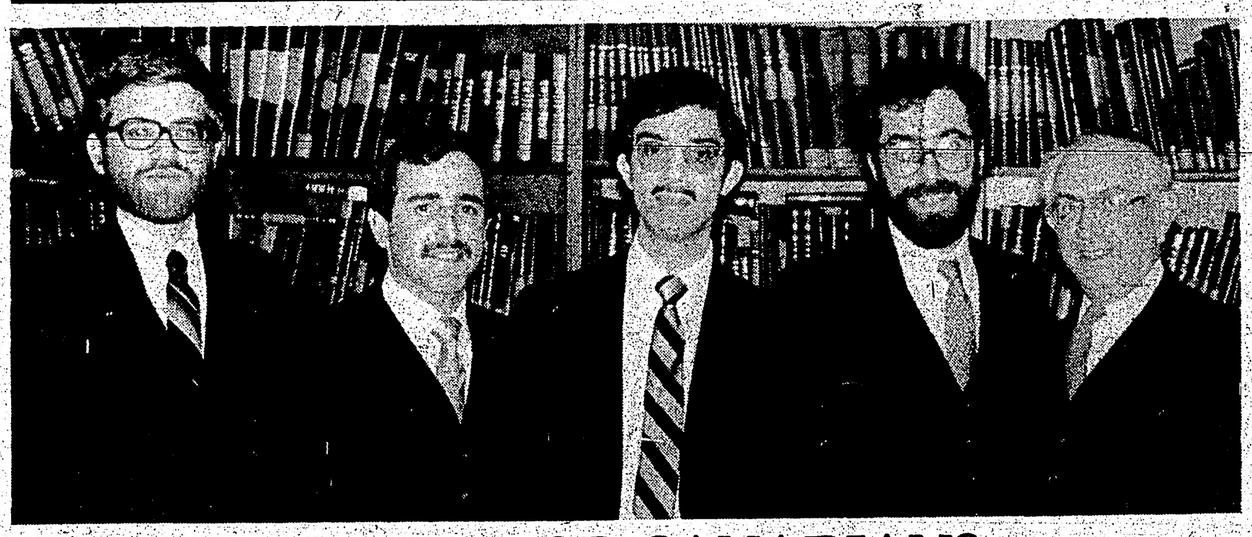
The Assembly's meeting will receive a preview of the new Siddur Shaleim, a comprehensive prayerbook containing all of the Sabbath, festival and weekday prayers, soon to be published.

Rabbi Wolfe Kelman, executive vice-president of the Rabbinical Assembly, stressed that the new prayerbook was part of the general "updating and modernization of the Conservative movement's liturgical materials." He said the process began several years ago with the completion of a new machzor for Rosh Hashanah and Yom Kippur and in 1982 with the publication of a new Passover haggadah, The Feast of Freedom.

Kelman expressed gratification that both works have been "enthusiastically received by both rabbis and laymen."

The new Siddur Shaleim is being written and edited by Rabbi Jules Harlow.

Keynoting the 4-day Convention will be Dr. Robert Gordis on the theme of "The Jewish Message for a World Crisis." Dr. Gordis will call for an acceleration by the Conservative rabbis of their domestic and international social action activities.



SMICHA FOR CANADIANS

Four rabbis from Canada participated in a recent smicha [rabbinical ordination] convocation at Rabbi Isaac Elchanan Theological Seminary, an affiliate of Yeshiva University in New York City. Here with Dr. Israel Miller [right], senior vice-president of the University, are [from left] Noah Witty, Downsview; Michael Stanley Orelowitz, Ottawa; Asher Frankel, Willowdale; Jay Goldmintz, Toronto. The Canadians were among 77 rabbis honored at the convocation.

Iranians in Canada may stay

OTTAWA — Employment and Immigration Minister Lloyd Axworthy has announced that new special measures will allow Iranian visitors and minister's permit holders in Canada to apply for permanent residence without leaving the country.

"I have grown increasingly concerned about the human rights situation in Iran, especially for those who do not actively support the present regime," Axworthy said, "and this question coupled with the Iran-Iraq war makes this the only reasonable option."

About half of the 2,000 Iranians expected to benefit from these measures are students whose funding has been cancelled by the Iranian government. "Many of these students have had their passport renewals denied, and fear reprisals or even death if they return to their homeland," Axworthy said.

Under this special program, Iranian visitors, students and minister's permit holders, will be allowed to apply for landing under two categories: if they have relatives here both able and willing to assist them; or if they have been here a minimum of 12 months and can demonstrate their ability to settle here successfully. These measures parallel those introduced to assist Poles, Salvadorans and Lebanese, except that they only apply to persons inside Canada.

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Depict community in 11-13th century

Manuscripts from Cairo shul brought to life

By
TAMMY KAROL

LONDON —
For the last 95 years in a secluded corner of Cambridge University more than 140,000 fragments of ancient Hebrew writings have been brought to life out of their decayed home in Egypt.

The manuscripts come from the genizah or treasure house of the Ben Ezra Synagogue in Old Cairo — one of the most important centres of Jewry 1,000 years ago.

The genizah was a synagogue depository for worn out copies of sacred Jewish writings and their discovery highlights the realities of Jewish life which survived Moslem and Christian persecution during the past centuries.

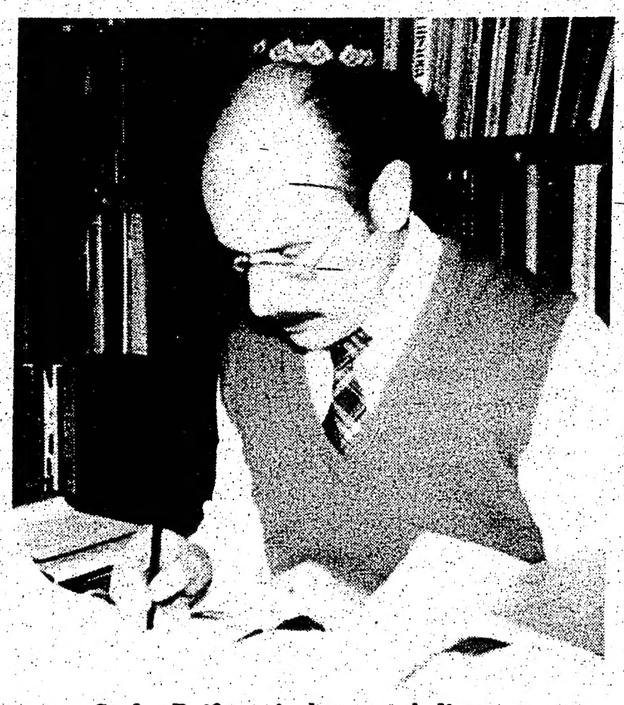
On March 27, the U.S. television network NBC will show an hour-long documentary on the genizah fragments.

The film will be aired in New York (channel 4, 1 p.m.) and in other major U.S. cities. NBC affiliates will also run the documentary and Canadian TV stations have indicated they will show the program at a later date.

"From Cairo to Cambridge" was produced by Helen Marmor of NBC's religious program division together with Stefan Reif, director of the Taylor-Schechter Genizah Research Unit at Cambridge University Library.

The film tells how the late Solomon Schechter, founder of the Conservative movement in America Judaism, brought the genizah collection to Cambridge almost a century ago.

Material found in the Ben Ezra Synagogue included Hebrew letters, legal documents, Bibles, and childrens' exercise books.



Stefan Reif, genizah research director

Among the many lost Hebrew books recovered was the original version of the Wisdom of Ben Sira, a work dating from the second century BC.

Also recovered were detailed accounts of social, economic and religious life among Near East Jews in the 11th and 12th century, and an autographed letter of Moses Maimonides — leader of the old Cairo community in the 12th century.

The story of the genizah fragments began in 1896 when two Presbyterian women from England returned from a manuscript buying trip in Egypt with several fragments. Upon return to Britain they showed them to Schechter, then reader in talmudic literature at Cambridge University. He recognized them as being from the ancient Hebrew manuscript of the Ben Sira.

Charles Taylor, master of St. John's College, Cambridge, and himself an eminent Hebraist, provided Schechter with funds to visit Cairo and recover the fragments. They were brought to Cambridge in 1898 and labeled the Taylor Schechter Genizah Collection.

Schechter began restoring the fragments until 1906 when he left for the U.S. to become president of the Jewish Theological Seminary.

In the early 20th century some 31,000 fragments were treated and classified but it was not until 1955 that work began on completion of another 42,000 fragments.

Reif, 39, took charge of the restoration project in 1974, a year after the Taylor-Schechter Research Unit was set up at Cambridge in co-operation with the Hebrew University and the Israel Academy of Sciences and Humanities.

Reif, a former lecturer at Glasgow University and assistant professor of Hebrew language and literature at Dropsie University in Philadelphia was fired by the challenge the genizah fragments offered him.

At the time he entered the Cambridge arena 100,000 of the 140,000 pieces had not been treated to ensure their preservation and 68,000 pieces had not even been opened.

But under Reif's supervision much work has been done to unravel, clean and seal the fragments in special casings.

The task of cataloguing the fragments is not expected to be completed until the end of the century and according to Reif, its completion is threatened by a lack of funds.

Costs for working on the fragments were over $200,000 in 1981 alone, and the costs are expected to increase.

One half of the expenditures must be met privately, but Cambridge University contributes the other half, Britain's Jewish Chronicle reports.

Rief, who is married with three children, has lectured at universities worldwide about the genizah project.

His parents, Pincus and Annie Rief have helped promote the Taylor-Schechter Research Unit in this country. They emigrated to Canada several years ago and reside in north Toronto.

A sample of fragments unearthed in old Cairo synagogue

The Canadian Jewish news

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COMING EVENTS

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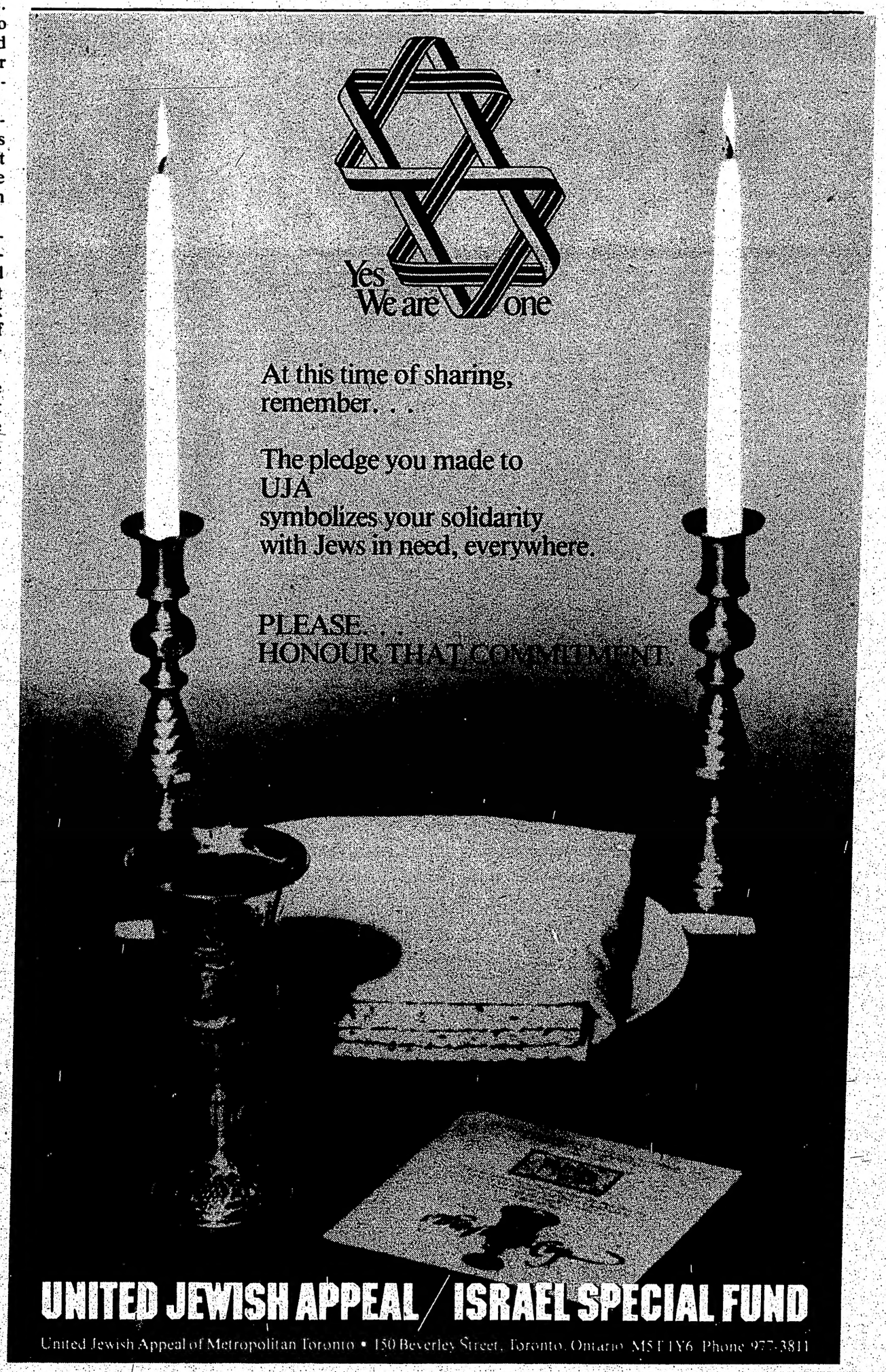
TUES., MARCH 29, 7 P.M. (Second Seder Night Service: 6:30 p.m.) **ANNUAL CONGREGATIONAL SEDER.** Adults: $28; children (under 13): $21. Prepaid reservations required. Reservations made at: Beth Tzedec Synagogue office, 1700 Bathurst Street.

TUES., APR. 12, 9:30 A.M. **BOOK OF THE BRUNCH. Diana Cooper-Clark** will review **"July's People"** by Nadine Gordimer. Location: Mezzanine Hall. Cost: $2.50; Seniors $2. Babysitting available. For reservations call: 781–3511.

TUES., APR. 12, 1:15 P.M. **FRIENDSHIP CLUB PLUS 50 "Japanese Flower Arrangements".** Guest: **Mrs. Shizuko Kadoguchi.** Everyone welcome. Door prizes. Coffee & cake. Non-members $1.

NOTE: **OWING TO PASSOVER, THE FRIENDSHIP CLUB WILL NOT BE MEETING ON TUES., APR. 5. ACTIVITIES RESUME APR. 12. (See above).**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Organizations and People

Ends 3-year term

TJC president realizes one of his fondest hopes

TORONTO —

Wilfred Posluns steps down from his 3-year tenure as president of Toronto Jewish Congress with the knowledge that one of the primary goals when he assumed the leadership has been realized. That goal, he said at the TJC annual meeting this week, is the physical reality of the Lipa Green Building for Jewish Community Services, which in June will be the new home of Toronto Jewish Congress and its affiliated agencies.

This centre, Posluns said, will bridge the long-time geographical gap that has existed between the core of Toronto's Jewish community and its administrative facilities.

Posluns will be succeeded as president by Irving (Yitz) Feldman.

In an address in which he recapped the highlights of his term in office, Posluns said he was aware when he took on the presidency in 1980 that "the decade would present us with new complexities in human need: single-parent families, with all that term portends, were suddenly very much with us, as was a Jewish singles population we had to make a connection with.

"The number of our Jewish seniors was burgeoning, but their retirement years were becoming less golden and more tarnished."

The physically and mentally handicapped, victimized by drastic government - funding cutbacks, had for the first time faced the frightening prospect of de-institutionalization.

All these areas of concern had to be confronted and dealt with, Posluns added, along with the need to maintain established and vital social services.

There was also the necessity to further develop the physical resources of the community, with the addition of new facilities for an expanding Hébrew day and high school system, along with the acquisition of land for new community projects to meet the needs, as they arise, of a Jewish population which has been moving in great numbers to the northern outskirts of the city.

All of this, he said, placed an enormous burden on financial resources and entailed the further vitalization of the Endowment Fund of Toronto Jewish Congress, from which the seed money for many of the now viable communal projects had come.

The past three years, said Posluns, turned out to be "the best of times and the worst of times. The best, because as a Jewish community we pulled together and did what we had to do when Israel once again found herself in perilous isolation," by responding so vigorously to the United Jewish Appeal Special campaign.

The not-so-good aspect was the effect on the community as a whole by the downward economic climate and hardships of the past few years.

Posluns touched on another ongoing priority — that of the campaign controls committee of Toronto Jewish Congress.

"Through this committee, what was once a virtual tower of institutional fund raising Babel in this community, has become a reasonably ordered process."

Wilfred Posluns

He stressed the importance for the community to recognize UJA's primacy as the central campaign mechanism for meeting human needs locally and in Israel.

Posluns announced that the TJC leadership had within the past few days authorized the initiation of a major long-range study of Toronto's Jewish community. The impact, he said, will be great, "for it will formally verbalize strategic communal needs through the balance of the 80s and outline the planning necessary to implement those needs."

In addressing himself to incoming TJC president, Yitz Feldman, Posluns told him his work was cut out for him with so much yet to be accomplished, and "remind you that you have in your corner the most cherished legacy that could befall an incoming Congress president — your colleagues-in-leadership, who share with you their concern for the future of this Jewish community."

Speedy answers vital to Orthodox women

By BEN ROSE

TORONTO —

A speedy and effective answer is needed to the problems resulting from the inferior position in which Orthodox Jewish women find themselves on marriage and divorce rights, Rabbi Elliott Diamond told a symposium on Jewish living at Shaarei Shomayim Congregation recently.

The problem of the "agunah," or as Rabbi Diamond called her, "the anchored woman," is one of the most pressing. The young rabbi noted that Israeli soldiers are required to leave a conditional "get" with the Beth Din before going into battle.

But Diamond cautioned that the required changes will not be brought about by feminist groups alone, but will require total community support, and must be within the rules of halacha.

Asked to comment on the action of a group of Orthodox women in New York who have formed their own minyan, Rabbi Diamond replied:

"This is only an interim solution. It will divide the community, rather than strengthen it. The feminist movement cannot act on its own. This is just a reflection of their frustration."

Dorothy Klein, group leader, said the top rabbinate are becoming more sensitized to the issues and "we're beginning to see a slow movement in that field."

Diamond also referred to the concerns Jewish women have about their inferior position on religious identification and on being relegated to serving roles for men.

During the discussion, Dr. Marvin Gerstein, president of the Shaarei Shomayim Congregation, said: "Orthodox Jewry is a male club. The situation is crying out for correction. I can't understand how a Jewish woman can be expected to revert to the role of a servant one day after her marriage. There must be changes and there won't be until men speak out and act."

Diamond agreed with a woman in the audience who referred to the lack of rights on divorce as a "crisis." She said she hoped women would be able to survive long enough to see the situation rectified.

Asked why changes are slow in coming, Diamond said: "There is a deep-seated fear as to what will happen if the halachah is tampered with." Although it is easy to dismiss the feminist movement, he said there were lessons to be learned from it, and a clearer definition of a womanhood can result.

Asked if women will ever be ordained as Orthodox rabbis, he replied, "I don't know, but women will have greater access to Jewish learning. They will be ordained only after a long period of adjustment."

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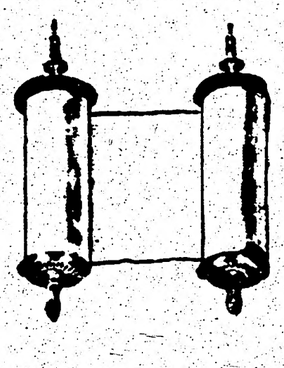

sparks from the torah

By
RABBI MEIR URI GOTTESMAN

Parshat Tzav/Shabbat Hagadol/Pesach 5743

The great tzadikim were not just interested in which brand of gefilte fish is best for Pesach — every act of the holiday taught a lesson in avodat Hashem, serving G-d.

Reb Moshe of Kubrin asked his chassid, Reb Mordechai, who took leave to return home for Yom Tov: "Tell me, did you prepare an esrog for Pesach?"

"An esrog?" asked Reb Mordechai. "An esrog is for Succoth — what does an esrog have to do with Pesach?"

"What, don't you understand?" answered Reb Moshe. "The Zohar teaches that 'esrog da leeba' — the esrog represents the heart. A Jew has to prepare his heart not just for Succoth, but Pesach as well!"

Bedikat chametz, the search and removal of chametz, is not just looking for crumbs. We have to look for the chametz, the yetzer harah, in our hearts.

Complained one elderly, bemused chassid: "This is a bad business. When Pharaoh meant Pharoah, and the Egyptians meant the Egyptians, they drowned once in the sea and we were rid of them forever.

"But now that the Zohar teaches that Pharaoh is the yetzer harah, and the Egyptians his assistants, we can't get rid of him!"

* * *

The mitzvah is to search for the chametz at night, and burn it in the morning. Explained the Knesses Yisrael of Ruzhin: "The night represents the night of exile. The morning represents the Redemption to come. In this night of bitter galus we must search and try to eradicate the chametz, the yetzer harah — but only in the morning of the Redemption will we be able to completely remove and destroy it."

The yetzer harah can only be burned away with Torah, not ignorance. A maskil sat before Reb Aizel Charif and complained that the Orthodox rabbis do not allow their students to learn worldly knowledge.

"And mathematics you know?" asked Reb Aizel. "Certainly," answered the man. "I bet I can ask you a mathematical question and you won't know the answer," said Reb Aizel. "Ask," challenged the man.

"What night is it in the counting of the Sefirat Haomer?"

* * *

Pesach is a time to do teshuva — we must be consumed with love for the Al-mighty. Said the Toldos Yaakov Yossef: "An oven that was used all year for chametz cannot be made kosher for baking matzos until glowing coals are spread over all of it so that sparks spring out of the walls.

"So with a Jew who wants to do teshuva, who wants to remove the chametz from his heart. The same hislahavut, the same ardor and fire and simcha with which he did his transgression, so must he do mitzvas. Just as coals cause sparks to ignite from the walls, the ardor a Jew brings from below, causes sparks to ignite from Heaven."

May you have a kosher, freilich, Torah Pesach. Shabbat Shalom.

Israeli political expert predicts:

Mideast trends could lead to peace

By
GARY COHEN

TORONTO —

Changing trends in the Middle East in the aftermath of the war in Lebanon augur well for the possibility of Arab-Israeli peace within the decade, according to Israeli political expert Avner Yaniv.

Yaniv, 41, currently visiting professor in the department of government at Georgetown University in Washington, said that certain "unique" aspects of the present situation "suggest a very different board game in the Middle East."

Based on his perceptions of shifting Arab-Israeli political trends, Yaniv gave the strong impression that a Mideast conciliation is imminently feasible. He spoke recently at Beth Tzedec Synagogue.

Yaniv's lecture was co-sponsored by the Beth Tzedec Congregation and Canadian Friends of Haifa University. On hand were Dr. Arnold A. Epstein, national president of CFHU, national executive director Karl Silberman and Sam Crystal, secretary of the organization's national board of directors.

Describing a scenario of converging Arab-Israeli interests and tacit alliances, Yaniv said the "absence of action on the part of Egypt" during last summer's campaign in Lebanon was the "most important single event since the beginning of the Arab-Israeli conflict." The "major change" in Egyptian-Israeli relations, he stated, is a key reason for optimism.

He also suggested that recent events had taken Iraq, Jordan, and the Saudis and other Persian Gulf states "out of the (Mideast) game."

Yaniv stated that:

- The Iraqis, in a situation "directly and indirectly" helped along by Israel, are mired in a war with Iran that will have Iraq "pinned down for 25 years on its eastern front."
- Jordan and Israel are tacit allies who are both concerned with making certain that "the Palestinians don't get their way" on the West Bank. The Jordanians' reluctance to move into the Jordan Valley during the 1973 war was a "significant development" that strengthens that supposition.
- The Saudis and other oil-rich Gulf states have lost some of their "bank account clout" and the failure of the Saudis' Fahd peace plan has prompted the Mideast's largest oil producer to wash its hands, at least temporarily, of the Arab-Israeli conflict and the peace process.

Although Syria remains one of Israel's staunchest enemies, Yaniv stated, a convergence of interests could pave the way for an Israeli-Syrian alliance. He said Syria wants to avoid giving the PLO power over the West Bank or increasing its influence among the Palestinian population and added that Syria and Israel, ultimately, would have to jointly hammer out a resolution concerning Lebanon.

Yaniv said it is "not unlikely" that "within the next decade" Syria will find the cost of war with Israel too high and follow the Egyptian logic of moving towards a peace pact.

But, he predicted, a war initiated by Syria could take place in the next year or two in an effort to improve the Syrian bargaining position and "upgrade its marks on the battlefield" to atone for past humiliating defeats. This, he said, would open the door to peace, while allowing Syria to contend it had "done its bit [for the Arab cause] and didn't have to do more."

Israel should send a permanent signal to the Soviet Union, Yaniv stated, that it would be welcome to act as a mediator for Syria and Israel just as the U.S. mediated on behalf of Israel and Egypt. He added that it is advantageous to Israel, in terms of increasing its strategic importance to the U.S., to encourage a Soviet presence in the Middle East.

Syria's concern about being left out of the peace process, Yaniv speculated, has motivated it to pressure the PLO into a stance of intransigence. He said the PLO's ongoing, rigid posture has left it "10 years behind events" and would probably not soften until it is "too late" for their own good.

Calling a "moderate Palestinian a dangerous Palestinian who opens the road to diplomacy," Yaniv said the PLO is Israel's "best ally against the Palestinians." He said recognition of Israel would be to the PLO's advantage because it would exacerbate internal pressures inside Israel by widening the gap between hardliners and moderates.

While Yasser Arafat's position within the PLO has been strengthened in recent months, he said, fear of Syrian reprisals and pressure have prevented Arafat from acting in his own best interests and in showing flexibility regarding the Reagan proposals and other recent peace plans.

"Arafat won't risk his own life to further his cause," Yaniv said.

Meanwhile, the "two competing moods" in Israel have recently shown signs of softening to avoid violent, open divisiveness. Both sides are beginning to recognize a "need for greater sobriety" because they are "playing with (political) fire," he said.

Regarding the current Israeli settlements policy, Yaniv said he is of the opinion that Menachem Begin will not annex the West Bank and added, "if Begin doesn't annex, nobody will annex."

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Organizations and People

Baycrest building committee chairman

Sydney Cooper brings diverse skills to campaign

TORONTO —

Sydney Cooper, civil engineer, and chairman of the building committee for the new Baycrest Hospital campaign, knows his way around a building project, you might say.

He is the former president of Pitts Engineering Construction Limited, and his firm participated in the construction of the St. Lawrence Seaway, Montreal Expo, the Toronto subway, major highways such as the 401 and the Gardiner Expressway, and bridges and hydro-electric projects such as the James Bay development in Quebec — to name but a few.

Cooper is currently an engineering construction consultant and involved in TRL Investments Limited, a family company.

When he accepted the chairmanship of the hospital building committee back in the summer of 1979, Baycrest Centre executive director Stephen Rudin heaved a huge sigh of relief. Says Rudin: "Building committees demand expertise. Cooper's skills in the construction, organization and scheduling of large-scale projects were a windfall in the planning of this hospital."

An exciting supervisor, Cooper handpicked nine members to form a building committee who were long on the kind of insight he felt necessary to build "the most advanced chronic care hospital in Canada." Architect chosen was Bregman and Hamann, a firm which has worked on seven hospitals in Metro Toronto alone.

Cooper says his initial challenge was to provide a hospital environment which would best simulate "home life."

Sick, elderly people and chronically ill disabled are patients who remain here for months and often, years. Their living environment must be both reassuring and comfortable," he says.

Countless hours spent by architects, lay and professional staff, user groups of patients, medical and administrative personnel have all paid off. Cooper now states unequivocally: "We have an innovative and functional design." He is confident "that patient and nursing floors in the new Baycrest Hospital will work 100%."

In pointing out unique features, Cooper notes that the honeycomb shape of patients' rooms will allow much increased privacy, space, wheelchair accessibility and what he calls "equal rights" for all patients to windows, washrooms, television and other amenities.

The nestling effect of the honeycombed rooms eliminates long, tunnel corridors, long the bane of most hospital institutions. Nursing care units, which are oval rather than linear, will facilitate nursing supervision and create a "neighborhood" feeling on the floor. A patient lounge and small dining rooms are conveniently located on each nursing floor.

Other features in the new hospital: an indoor landscaped garden court at street level and a patio in front of the garden to give patients welcome access to the outdoors in good weather. A fully equipped rehabilitation department and various clinics will be located on the first floor.

Reluctantly, Cooper allows, he had to dash original hopes for 350 beds and accept a compromise for 300. "Costs were too high," he explains. "We walked a constant tightrope between what we wanted and what we could afford."

Sydney Cooper

Cooper's disappointment over the lesser number of patient beds, however, was tempered by a significant expansion of outpatient and day hospital facilities, which, he consoles himself, will take a "critical load" off hospital in-patient needs.

As the proposed date for spring construction draws near, Cooper hopes for a strike-free labor market and on-time delivery of materials so that he can maintain some level of schedule and cost control over a hospital estimated to cost $60 million. The hospital is expected to be completed by 1986, a schedule Cooper would like to beat.

On Cooper's building committee: Henrietta Chesnie, Oskar Duskes, Alex Grossman, Fred Karp, Sydney Loftus, Abe Posluns, Sam Ross, Hy Shore and Irving Waltman. Cooper says "each committee member brought a special experience and viewpoint. Their assistance has been most valuable."

Community JCC seder, March 29

TORONTO —

The Jewish Community Centre Bloor branch is sponsoring its fifth annual community seder on March 29 with the cooperation of Jewish Family & Child Services.

The seder will begin at 7 p.m. and the meal, prepared by Peter Graben Caterers, will be strictly kosher.

Everyone in the community is invited to attend. The family of the late Roslyn Cohen have assured that "no one will be turned away because of financial difficulty."

If you would like to attend the seder call Mark Egan at the Bloor JCC, at 924-6211.

Cost is $15 for adults, $10 for seniors and $7.50 for children.

Registration must be made this week.

The seder will again be conducted this year by Jack Siegel, an industrail psychologist and professor at the University of Toronto's faculty of management.

Jack Siegel

Siegel studied chazzanut with Cantor Moshe Taube in the United States.

Our all-occasion cards support Soldiers Welfare Fund

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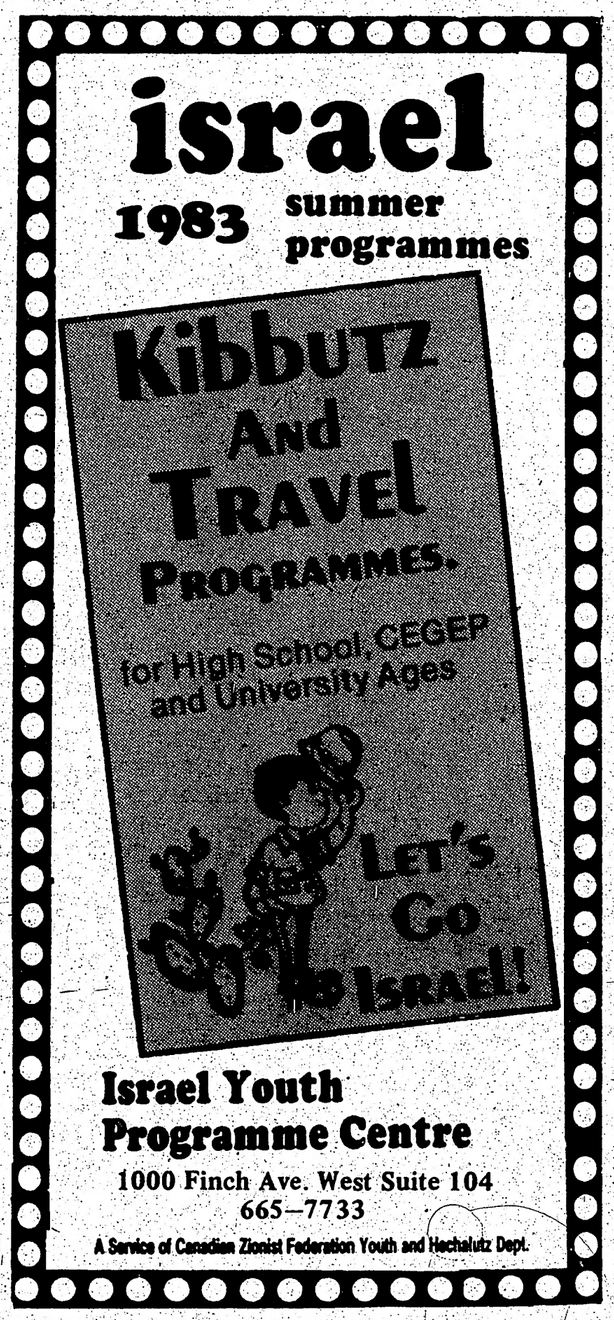


Israel Youth Programme Centre
1000 Finch Ave. West Suite 104
665–7733
A Service of Canadian Zionist Federation Youth and Hechalutz Dept.

JCC nursery boasts Jewish programming

There's more to the northern branch Jewish Community Centre nursery school than just the best set of facilities and curriculum in the city.

"We've been putting a much greater emphasis lately on being Jewish — to the delight of children, parents and grandparents," said Orian Feldman, director of the JCC's Early Childhood Services department.

She's inviting all families and their preschool children to a hands-on open house at the JCC nursery, 4588 Bathurst St., Sunday, March 27 from 9 a.m. till noon. The program's vigorous Jewish orientation will be a pleasant surprise for many.

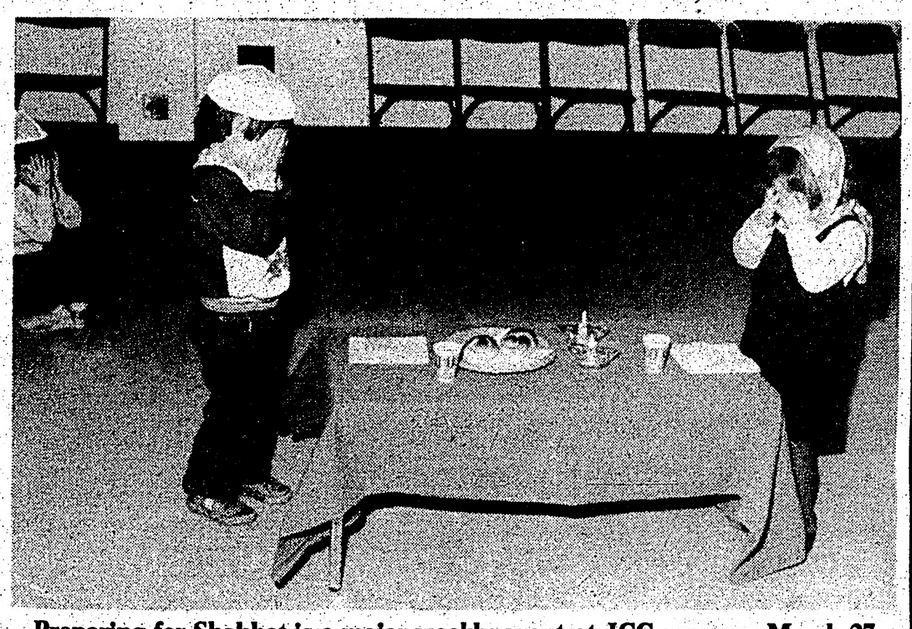
"The children have been preparing for weeks for a big seder they're holding on the 25th. It's quite an event. Each class has its own table, where children and parents will sit together. They've been learning the songs, decorating the room, and preparing special Haggadahs for their parents to sing along with.

"They've been very excited. And Pesach will mean something extra this year for the whole family," said Mrs. Feldman.

At Chanukah, the JCC nursery recreated the story of the Maccabees, with painted bedsheets as togas, foil-embellished bands of construction paper as crowns, and the prefab succah specially decorated to represent the Temple. Everyone had a good time. Parents and grandparents were delighted.

Purim was celebrated with an all-day carnival in the gym.

In the past two years since the nursery came under Mrs. Feldman's aegis, the nursery's Shabbat program was expanded from 15 minutes weekly to a whole day affair, with candles, kiddush, challah, songs and brachot. "Friday is a very special day for the children, helping them develop a love of Jewish customs at an early age," said Mrs. Feldman.



Preparing for Shabbat is a major weekly event at JCC nursery; March 27 open house will describe it and other programs and facilities.

This year, one grandfather has been coming to every Shabbat program. He watches without saying a word. He leaves as quickly as he comes, but with a tear in his eye.

Last month, Israel Day was celebrated in three rooms, with the children rotating.

One was the airplane — El Al, of course — where children brought luggage and were given airline tickets. The teachers were the stewardesses, bringing (kosher) raisins and juice. Films and cartoons were shown, as befitting any flight.

The middle room was Jerusalem. The children decorated the room, and helped cook falafel and make salad.

The third room was the beach, where children brought bathing suits and towels to play at the sandbox and water tables.

"The children learned a lot about Jerusalem and Israel then, and had a lot of fun," said Mrs. Feldman.

The JCC nursery has considerably more than a school environment. The children circulate through the cultural and recreational hub of the Jewish community. They see what others are doing — and are seen themselves. "The bubbies and zaidies at our Good Age Club kvell as the children go by," said Mrs. Freedman. "Where else can one group be in such contact with the other?"

Each child is in effect part of a single dynamic extended Jewish family.

The curriculum places equal emphasis on cognitive, creative and socialization skills. With the help of trained volunteers, the school's eight teachers — each an early childhood education specialist — can provide individual attention when needed. Children finish nursery recognizing the alphabet, with a few already starting to read.

The nursery is actually the culmination of a progression of preschool programs at the JCC. A total of 18 different programs involve parents in a building-block sequence of gymnastics and arts and crafts for their children six months to 4½ years of age.

No other nursery has:

- The finest community gymnasium in the country, with a professional staff coach.
- A water-readiness program to see youngsters from a heated mini-pool to the full-sized main pool.
- A full-fledged art gallery, where youngsters view — and comment on — each monthly exhibit.
- A professional theatre.

All this is in addition to the latest in cognitive toys and playground equipment.

"We have the best combination of facilities, curriculum and Jewish environment in the city," said Mrs. Feldman. "We want the whole community to know."

If you can't come to the open house, phone Mrs. Feldman at 636-1880, and she'll be happy to bring her special slide presentation to your home.

Material supplied by Jewish Community Centre.

Want to look like Fonda or Stallone?

Abdominal exercises help put you in the swim

By
DR. JOSEPH LEVY

It won't be long now before all you body conscious readers begin trying on your new swimwear. And what a disappointment it would be not to be able to fit into that beautiful swimsuit because your stomach protrudes in a very unflattering manner.

Well, don't despair, here are a set of stomach (abdominal) exercises to help you look like Jane Fonda or Sylvester Stallone.

BEGINNER

1. **Bent knee sit-up:** Lie on your back, arms outstretched behind head, knees bent and feet flat on the floor. Rise to a sitting position by bringing your arms forward at the same time to let the momentum help you up.

Exhale as you sit up, inhale as you go down.

To make the exercise more difficult, start with arms at your sides and extend them in front of you as you rise. Do two sets of five with a short rest in between each set, for all the following stomach exercises.

2. **Bent knee roll-up:** Lie on your back, knees bent, feet flat on the floor, arms at your sides. Raise your head and shoulders off the floor to about the middle of your back, but don't sit up completely.

Roll up rather than sit up, flexing your spine and tucking your chin to your chest. As you roll up, raise arms slightly off the floor and extend them forward.

Exhale up, inhale down; keep abdomen tight. To make the exercise more difficult, keep your hands behind your head.

3. **Roll-up with arms crossed:** Lie on your back, knees bent, feet flat on the floor, arms crossed with each hand touching the opposite shoulder. Roll up, flexing your spine and tucking your chin into your chest until your elbows reach your waistline; don't sit up all the way.

Exhale up, inhale down; keep abdomen tight.

INTERMEDIATE

1. **Slant-board sit-up:** Lie on a slant board, feet at higher end tucked under the strap, knees bent, arms crossed over chest with each hand touching opposite shoulder. Raise to a sitting position, then return to starting position, always keeping your abdominal muscles tight. Exhale up, inhale down.

To make the exercise easier, lower slant board and start with arms at your sides and reach forward as you come up, letting your arms' momentum assist you.

2. **Bent-knee partial curl-up:** Lie on your back, arms crossed over the chest with each hand on the opposite shoulder, knees bent and feet flat on the floor. Roll up until you are almost sitting straight up, flexing your spine and tucking chin into your chest. Then straighten your back and neck out, hold for a moment, and roll back down again. Do not sit up all the way.

Exhale up, inhale down, keeping the abdomen tight. To make the exercise more difficult, hold a weight plate on your chest.

3. **Bench crunch:** Lie on your back, knees bent, lower legs resting over a bench or chair, arms at sides. Roll up until the upper part of your back is off the floor. As you come up, keep your back and neck bent and lift arms slightly, reaching forward.

Exhale up, inhale down, keeping your abdominal muscles tight.

ADVANCED

1. **Slant board sit-up with weight:** Lie on a slant board, feet at higher end tucked under the strap, knees bent slightly. Hold a weight plate or dumbell against your chest.

Rise to a sitting position, exhaling. Inhale down and keep abdomen tight.

2. **Opposite knee - opposite elbow sit-up:** Lie on the back, with the fingers laced behind the neck and the legs extended, slightly bent. Reach to the opposite knee with the opposite elbow.

Derotate and uncurl to the starting position. Do exercise alternately. Be sure that the trunk rotates and that the motion is not merely one of rolling to the side.

3. **Knees into chest:** Lie on the back, with the arms extended at the sides and the legs outstretched. Tilt the pelvis and lower the back flat on the mat. Bring the heels to the buttocks and pull the knees to the chest as far as possible. Lower the feet to the floor close to the buttocks and extend the legs.

Precaution: Back in the good old days, your phys. ed instructor may have told you to keep your legs straight while doing sit-ups. We now know that you should never do this. It can cause lower back problems. Sit-ups and the other abdominal exercises put a lot of stress on your body, and you don't want to progress too swiftly.

Many readers have been writing to me at the University of Waterloo requesting additional information on my columns. I am also available for personal consultation, lectures and seminars. Feel free to contact me at: Department of Recreation and Leisure Studies, University of Waterloo, Waterloo, Ont. N2L 5B3.

The phone number is (519) 885-1211, ext. 3015 or 3530.

Community Leaders at work for Baycrest

Sydney Loftus, chairman of Top Gifts in the New Baycrest Hospital Campaign, announces the appointment of Alex Fisher as a new deputy chairman in that division. He will join co-deputy chairmen Leona Finkler, Harry Gorman, Jerry Shear and Harry Solomon.

Alex Fisher

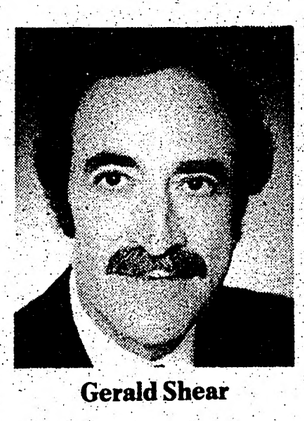
Alex Fisher, a chartered accountant, is president of Graduate Holdings Ltd., a land development and construction company. His lengthy involvement in communal activities includes: UJA, the March of Dimes, the Jewish Community Centre, Maccabiah Games, and the Canada-Israel Tennis Centre.

Leona Finkler

Leona Finkler has worked side by side with her husband, Arnold, in various business and communal endeavours. Both are founders of the Institute of Holocaust Studies at Bar-Ilan University. A past president of Baycrest Centre's Women's Auxiliary, she has been a leader in past Israel Bonds and UJA campaigns as well as an active supporter of Hebrew University and other causes.

Harry Gorman

Harry Gorman, president of the Wycliffe Group and other Wycliffe ventures, holds directorships at the Baycrest Centre for Geriatric Care, UJA, Technion Insitute, Amal and has been active in Israel Bonds both in the community and his synagogue. Gorman's mother, Pena Gorman, and his mother-in-law, Kay Eisen, are both Baycrest Terrace residents.



Gerald Shear

Jerry Shear, a chartered accountant, president of Lloydbrook Holdings Ltd., a private investment firm, is a former executive vice-president of Cadillac Fairview Corporation Ltd. Among his many communal involvements: UJA, Jewish National Fund, Hebrew University and Mount Sinai Hospital. He is treasurer and vice-president of Temple Sinai.

Harry Solomon

Harry Solomon, chairman of the board of Ronto Development Corporation Ltd. and on the board of directors of Consumers Distributing Ltd., also serves on various communal boards, including Mount Sinai Hospital, Weizmann Institute of Science and the Baycrest Centre for Geriatric Care. He is a long time UJA leader.

Material supplied by Baycrest Centre for Geriatric Care.

Veterinary school to open in Jerusalem U

JERUSALEM — Even courses in kashrut and the humane treatment of animals will be offered at Israel's first national school of veterinary medicine, due to open in October 1984 on the Rehovot campus of the Hebrew University of Jerusalem, according to university officials.

Until now, Israelis have gone to vet schools abroad, but so many students in the West are applying to the top vet schools that countries have begun restricting entry to their own nationals, leaving Israelis out in ther cold. "In a country as dependent as Israel is on agriculture and animal production enterprises — which represent 50% of the country's total agricultural output — the need for trained vets is enormous," said a university press release.

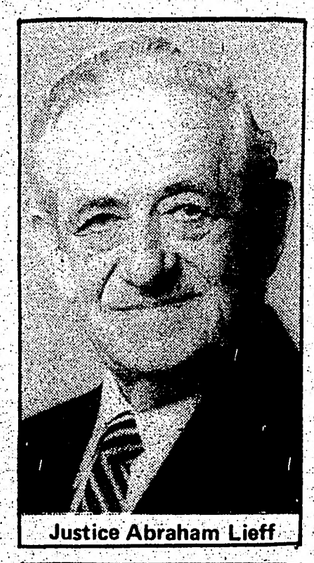
The number of students admitted each year to the 4-year program will be carefully determined to provide graduate Doctors of Veterinary Medicine to meet the country's requirements. Faculty will be recruited from among vets and scientists in Israel and, if specialists in any particular discipline cannot be found in Israel, the university will look abroad for staff.

The school, said a university official, "will be a national focal point for strengthening the role of preventive medicine by providing breeders and farmers with a thorough understanding of proper management and animal nutrition."

There will also be teaching and research sections devoted to household animals and a special curriculum dealing with herd management in less developed countries.

The first director of the school is Prof. Kalman Park.

Premier William G. Davis



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Organizations and People

Jacobovici: "Publicity saves lives"

On-site film depicts plight of Ethiopia's Black Jews

By
STACEY GREENMAN

TORONTO —
Please don't forget us.
Remember us.
See that we are burning.
We stand on the edge of death.

* * *

The plaintive words of a song sung by a young Ethiopian Jewish boy living in a Sudanese refugee camp speak of the sorrow and fear of a people called Falashas, a group of Black Jews whose existence is threatened with extinction.

An attempt to bring the message of the Falashas to the eyes and ears of the world Jewish community was made by Simcha Jacobovici, producer of a film aired on CBC concerning the plight of the Ethiopian Jews.

Jacobovici, who spent over three years researching and writing on the topic, recently spoke at the Holy Blossom Temple about the film, and of the problems and experiences he encountered while making it.

The Falashas, he said, are the oldest Diaspora Jewish community in the world. These Black Jews have been living in Ethiopia, a country labeled as having the poorest quality of life on earth, for thousands of years, and have retained a strict adherence to Judaism. When they first encountered white Jews at the turn of the century they thought they were Christian missionaries trying to convert them.

"They didn't believe whites could be Jews," said Jacobovici.

According to Jacobovici, the history of the Falashas since their first encounter with Western Jews has been one of neglect, even since the creation of the State of Israel.

At the turn of the century Ethiopian Jews were about a half-million in number. Today, there are only about 25,000 left, with 3,000 living in refugee camps outside the country.

Assimilation, disease, hunger, violence and slow, systematic attrition have whittled down their numbers to the point where they are, in Jacobovici's view, a dying people.

Since the 1974 revolution which overthrew Emperor Haile Selassie, the Jews have suffered both at the hands of the current Marxist government, and the anti-revolutionaries, enduring forced assimilation and physical torture if attempts are made at escape to Israel.

Jacobovici, a child of Holocaust survivors, said he takes very seriously the slogan Never Again; when he realized that once again a Jewish community was being threatened and the whole world, including world Jewry, was silent, he decided to do what he could to help these people. Out of this feeling, and his stated "love affair" with Israel, came the idea of his film.

An amateur filmmaker, Jacobovici and his more experienced crew overcame obstacles in Ethiopia, refugee camps and in Israel in order to make the documentary.

The roadblocks included a policy on the part of the Ethiopian government not to film the Falashas, fear on the part of Ethiopian Jews in refugee camps to admit they are Jewish, a policy of official silence on the part of the Israeli government regarding the topic of the Falashas, threats of confiscation of the film all along the way, and the moral dilemma of perhaps exposing the Ethiopian Jews to violence simply because the film was being made.

Jacobovici, who was questioned and asked by Israeli officials not to show the film, was told quiet diplomatic relations were under way to try and help these people escape their imprisonment in Ethiopia. Showing the film would only anger their government and cause them to "go crazy" and start murdering Falashas indiscriminately, he was told.

"There's a lot of power to this argument," said Jacobovici, "but the bottom line was that all of these secret and quiet diplomatic negotiations weren't saving people."

He claimed that for six months before he arrived in Israel, not one Falasha was rescued, while two weeks after he arrived, and for two months afterward, almost 200 Falashas had made it to Israel.

"I think publicity saves lives. I think shouting save lives. I think silence always kills people, especially Jews," he stated.

Jacobovici, who criticized major world Jewish organizations for their alleged apathy on this issue, hopes the film will become a "voice" to speak to the world of a forgotten community, and to ask for help.

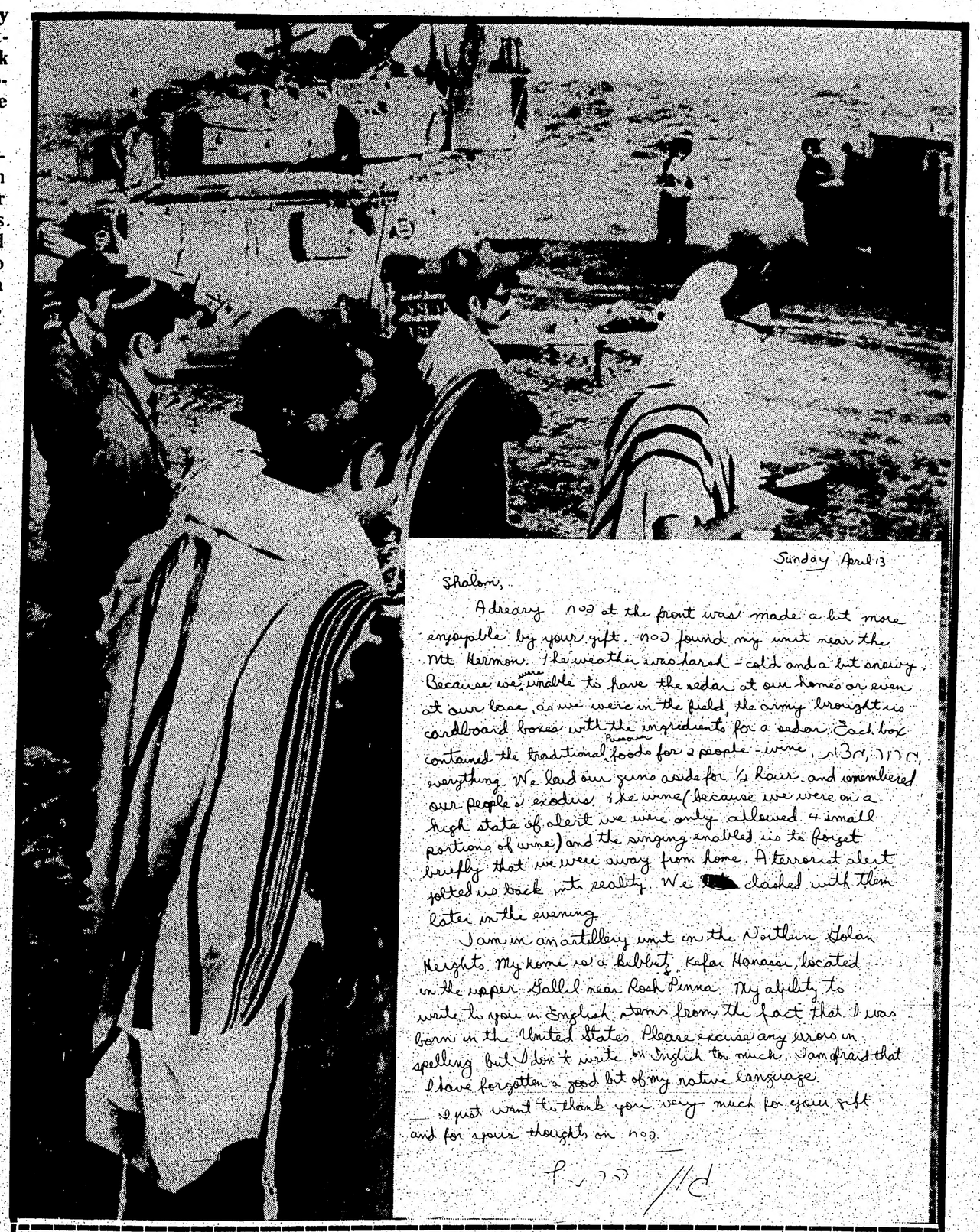
Jacobovici's talk, and the film clips he showed during his appearance seemed to strike a responsive chord among the 500 or so people who came to hear him speak at Holy Blossom.

About $2,000 was donated by the audience to help Jacobovici process 2,000 feet of film needed to complete a 1-hour version to be shown in Israel.

Jacobovici requests that any donations to help finish the documentary for Israeli release be sent to Matara Productions at 311 Palmerston Blvd. in Toronto.

Anyone interested in learning more about Ethiopian Jewry can call the Canadian Association for Ethiopian Jews at 782-2546.

Ethiopian Jews face the camera in the village of Shoada, high in the Semien mountains. [Peter Raymont photo]



Sunday April 13

Shalom,

A dreary חג at the front was made a bit more enjoyable by your gift. חג found my unit near the Mt Hermon. The weather was lousy - cold and a bit snowy. Because we were unable to have the seder at our homes or even at our base, as we were in the field, the army brought us cardboard boxes with the ingredients for a seder. Each box contained the traditional foods for 2 people - wine, מצות, מרור, everything. We laid our guns aside for ½ hour and remembered our people's exodus, the wine (because we were on a high state of alert we were only allowed 4 small portions of wine) and the singing enabled us to forget briefly that we were away from home. A terrorist alert jolted us back into reality. We [redacted] clashed with them later in the evening.

I am in an artillery unit on the Northern Golan Heights. My home is a kibbutz Kafar Hanasee, located in the upper Galil near Rosh Pinna. My ability to write to you in English stems from the fact that I was born in the United States. Please excuse any errors in spelling, but I don't write in English too much. I am afraid that I have forgotten a good bit of my native language.

I just want to thank you very much for your gift and for your thoughts on חג.

[redacted]

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Organizations and People

CJC leadership seminars launched in Kitchener

KITCHENER, Ont. — Beth Jacob Synagogue in Kitchener was the setting for the first of four leadership development seminars sponsored by Canadian Jewish Congress Ontario Region.

Under the heading, Building our Future, the seminars, says CJC, are designed to promote and foster leadership within smaller communities. The attendance of 35 was drawn from areas in south central Ontario — Burlington, Oakville, St. Catharines, Kitchener and Newmarket.

The keynote speaker, Rupert Shriar, director of social planning for Toronto Jewish Congress, focused his address on the components of leadership.

Four workshops dealing with adult education, Jewish family programming, religious needs and youth, were conducted by Rabbi Edward Goldfarb, Congregation Shaarei Beth El, Burlington-Oakville; Karen Goodis, a Toronto teacher; Rabbi Sheldon Steinberg, TJC director of chaplaincy; Rabbi Moshe Bomzer, co-chairman, youth committee, CJC Ontario Region.

Rabbi Y. Rosenzweig, spiritual leader of the host synagogue, and Shimon Arbel, Canadian Technion Society director, led a dialogue on Israel/Diaspora relations during the afternoon session. Moderator was Ethel Fahidy of Kitchener's Temple Shalom.

Gordon Strauss, CJC Ontario Region vice-president and Dr. Michael Pascoe, Beth Jacob president, greeted the assemblage and introduced the participants. Howard Slepkov, of St. Catharines, presented the summation for the day.

Future seminars are scheduled for April 22-24 in Sudbury, June 12 in Windsor and June 19 in Kingston.

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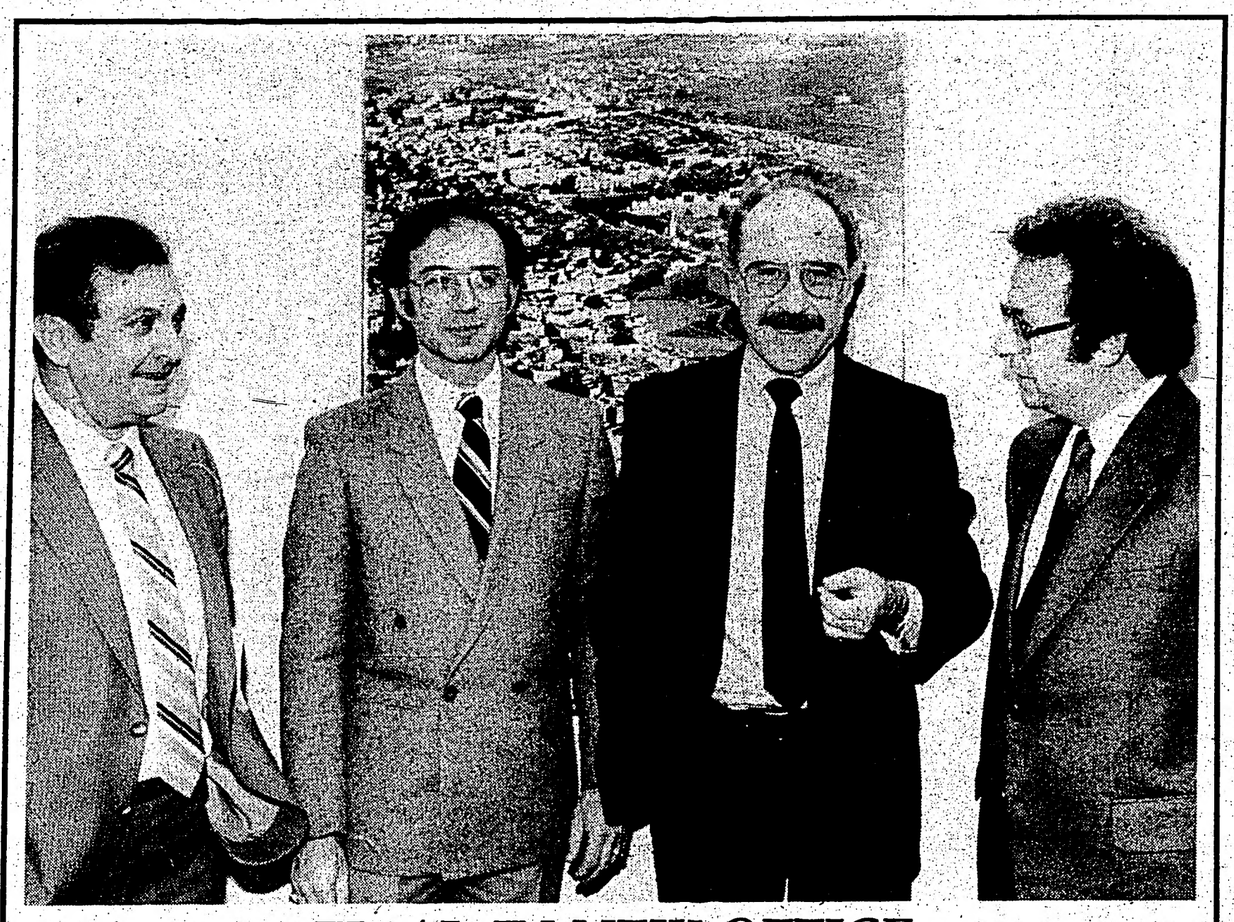
Organizations and People



EL AL IN NEW OFFICE

Seen at recent reception marking El Al's Toronto office move to 181 Bloor St. W. are, from left: Avraham Ornstein, El Al Toronto district manager; Herb Cyna, president of Uniglobe's Downsview Travel Ltd.; Rehavia Ben Shach, director of El Al's Canadian operations; and Emile Aufgang, president of Aufgang Travel Bureau Ltd. [Ben Lechtman photo]

Orthodoxy gaining popularity among many young people

By
BEN ROSE

TORONTO —

Serious people who are disenchanted with secular society are turning to Orthodoxy, Rabbi Yitzchak Kerzner of Clanton Park Synagogue told a recent well-attended symposium on Jewish Survival and Revival at Shaarei Shomayim Congregation chaired by Judith Rosner-Siegel.

Rabbi Kerzner, speaking on the topic Orthodoxy and Modern Living, said he was not expressing any opinion on whether modernity is good or bad. His concern, he said, is that "we impose our values on modernity and not let modernity impose its values on us."

Rabbi Kerzner deplored the drift to "situation ethics" and "alternative lifestyles." The Toronto Star, he noted, has renamed its "family" page, a "life" page. Even Freud's acceptance of the need of restraints has been supervised by those advocating self-fulfilment and self-enhancement, he said.

"Restraints are rapidly disappearing from print and the movies," he declared. "There is too much lewd language and obscene language. If you start up with pornography you are labeled a member of the moral majority. The same is true with censorship. There is character assassination. Without it would the newspapers make a living?

"Pluralism is a beautiful word but it is being debased. You can be against motherhood but you can't be against pluralism. We are compartmentalizing ourselves and adopting secularist and bourgeois values. We have night clubs in glatt kosher restaurants."

He said Orthodoxy is attracting young people who are looking for a sense of commitment and a connection with eternal values. "We can provide the security they need, but not by becoming modern," Kerzner said. "The world needs Torah desperately and we have the ability to offer it."

Rabbi Marvin Pachino, headmaster, CHAT, deplored the taste in music displayed by some Jewish students. "They sing, hum and dance to songs whose messages are not only immoral, but antimoral," he said. "If you ask them to devote their talents to Jewish music, to our dreams, to our hopes, to our aspirations, they say 'Rabbi, you're square, you're not with it.' "

Some young people are engaging in "moral relativism" to justify outlandish views, Pachino said. "Only 40 years after the Warsaw uprising, by the use of moral relativism, I've heard a 16-year-old justify Hitler and tell you with a straight face that the right to human life is not an absolute right."

Rabbi Michael Bomzer, Shaarei Zion Congregation, said a major change in programming is needed on behalf of Jewish students on university campuses. He said the community must prepare a program of services for students as broad as the one it provides for the adult population. Such a change is already underway at Hillel in Toronto, he said.

One of the major obstacles in the path of such a program is apathy, he said, noting that only 15% of Jewish students on campus are affiliated with Jewish Student Unions or identified in any way with Jewish activities.

"We are losing the war at this rate — we can't do as we did in the past," he declared. "We must pre-plan. We can't respond just to a crisis."

Noting that students want to supplant the materialism of their parents, Rabbi Bomzer said there is a need for re-education of parents about goals for their children.

Despite the low percentage of students on campus identified with Jewish groups, he said he has a great deal of optimism about what can be done in the future.

Later, the participants broke up into five groups led by Rabbi Elliott Diamond, Rabbi Moshe Stern, Rabbi Sholom Schwartz, Prof. Martin Lockshin and Rabbi Leo Davids. The lay moderates for these groups were Dorothy Klein, Jonathan Richler, Ralph Wintrob, Dorothy Zeifman and Helene Green.

Rabbi Henry Hoschander of Shaarei Shomayim was chairman of the symposium. Judith Rosner was program chairman.

To Judaism

Attitude changed towards conversion

TORONTO —

David Daube, emeritus professor of law at the University of California at Berkeley and former Regius professor of law at Oxford University told a Wolinsky Lecture audience here recently that Jewish law has gone through several stages in its attitude towards conversion to Judaism.

Daube, speaking at Holy Blossom Temple, also told the York University-sponsored meeting that in biblical times religion and peoplehood were inextricably intertwined.

The only way for Gentiles to enter Judaism was, for males, through circumcision; for women, marriage to a Jewish man was sufficient.

Daube pointed to the case of Abraham. His circumcision marked his entry into Judaism; his wife came into the fold automatically, however, because she was under the "potestas" of her spouse — his legal authority.

The speaker referred to the examples of Joseph, Moses and Solomon — men who had married non-Jewish wives who had become members of the Jewish nation and religion. Daube said a vestigial form of this custom remains today among the Samaritans. A woman from outside who marries a Samaritan automatically gains entry into the community.

Daube said that it was during the period of the Babylonian captivity, when Judaism was surrounded by a majority pagan civilization, that changes were introduced into the conversion patterns. For males circumcision was still necessary. Prospective women converts to Judaism, however, had to undergo "baptism" — an immersion experience designed to cleanse them from their former impurities. A declaration of conviction and intent was also mandatory.

The result of conversion to Judaism, Daube pointed out, was the recreation of entirely new beings who, from the rabbinic perspective, were unrelated to their former selves.

Conversion of couples and families to Judaism, he added, produced anomalous situations in which it became theoretically possible for quasi incestuous unions. The rabbinic authorities put a stop to this by insisting that all marital unions conform to the accepted practice among the people where Jews lived.

Daube said that in his research he had come across accusations of incest made against early Christians. Conventional historians have always ridiculed the allegations as trumped up charges, but viewed from the development of conversion, they appear to be authentic. Christianity, said Daube, inherited Judaism's view that conversion produced a new human being unrelated to his former self. This being the case, marriage among close relatives became possible.

On the question of matrilinear versus patrilinear descent in defining Jewishness, Daube explained that the former became accepted into Judaism during the Hadrianic persecution of Jews by the Roman occupiers of Palestine. The severity of the Roman treatment of Jews can only be compared, said, Daube to the horrors of the Nazi concentration camps.

During the Hadrianic period, Jewish women were constantly being violated, raped and tortured by Roman soldiers. The question arose as to the status of the children born from these unions. The answer given by the rabbinic authorities was that the child was Jewish; the only relevant factor was that the mother was a Jew. According to Daube, this decision demonstrated the compassionate views of rabbinic Judaism.

With regard to modern developments in Judaism, Daube indicated that it was only in Israel and in the situation of a Jewish majority, that changes could be effected in laws pertaining to conversion and definitions of Jewishness. He said there were numerous cases there which showed that there had been an easing of some criteria.

Daube said in response to a question about the possible recognition of patrilinear descent as a factor in Jewishness [a move recently approved by the leadership of Reform Judaism] that contemporary Judaism had become so diluted, it probably could not permit a further move in that direction.

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Sunday morning, May 15, 1983 at 10 a.m.
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(A.J.C.S.)
5151 Côte Ste. Catherine Road
Elections of the National Officers, Executive, and Board of Directors will take place at that time. Any nominations at large for any positions as officers or members of the Board of Directors should be addressed to the Secretary, J.I.A.S., 5151 Côte Ste. Catherine Road, Montreal, P.Q., H3W 1M6.
Daniel Morris, Q.C., Secretary
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What's U.S. link?

NEW YORK — The Anti-Defamation League of B'nai B'rith will take action to break the United States government's silence on charges that American intelligence shielded Klaus Barbie and other Nazi war criminals, it was announced recently.

Abraham H. Foxman, associate national director of ADL, said the League will file a request under the Freedom of Information Act to compel disclosure of the facts surrounding the case of the "butcher of Lyons" who evaded French justice and escaped from Europe to South America in 1951.

In an article in the agency's monthly publication, the ADL Bulletin, ADL national director Nathan Perlmutter called Barbie "a Nazi skeleton in America's closet."

The League's request for information will be filed with the Central Intelligence Agency, the department of state, the department of defence and the treasury department.

"We want the American government to make public information concerning allegations that this country, after World War II, protected Nazi war criminals, including Barbie, with false identities and new names, in return for their co-operation in providing intelligence on Soviet activities in Europe," Foxman asserted.

In his ADL Bulletin article, Perlmutter cited revelations by former U.S. military intelligence officer Erhard Dabringhaus about U.S. "coddling" of Barbie and asked:

"... Whose orders did (Barbie) execute? Who ordered him to lie to our French allies? Whose were the orders to shield and to hide, to forge papers, to provide transportation and to financially reward the butcher of Lyons ... Are there other Nazi war criminals in Argentina or in Bolivia who were similarly protected?"

Perlmutter said justice will not be fully done in the Barbie case until U.S. authorities "open wide America's closet doors and sweep them free of the Pentagon's and/or state department's dirty big secrets."

Barbie, whom the French hold responsible for the deaths of 4,000 persons and the deportation of 7,500 others to concentration camps, recently was returned to Lyons from his sanctuary in Bolivia. Barbie faces trial in France for crimes against humanity, including the torture and murder of thousands of Jews and resistance fighters.

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Memory of "Mr. Bible" never left his students

Dr. Murray Miskin, Chaim Weinberg, Sarah and Oscar Rumack recall late Abraham Shkop.

TORONTO —

Three years after the death of Toronto educator Abraham Zechariah Shkop, former pupils still find themselves frequently beginning sentences with "what would Mr. Shkop say?" or ending stories with "Mr. Shkop would have loved that."

Several of Shkop's "chassidim," as they call themselves, met recently at the Toronto home of Sarah and Oscar Rumack to reminisce about the man Mrs. Rumack calls "Mr. Bible." The Rumacks, Chaim Weinberg, Julie Sokoloff and Dr. Murray Miskin were among hundreds of students from Israel and across North America who, after Shkop's death, established an endowment for a perpetual prize in his memory at the Hebrew University of Jerusalem.

This annual prize goes to the graduate research student producing the best manuscript in biblical studies. Gershom Kravitz, this year's recipient, is writing his thesis at the Hebrew University on biblical themes related to the concept of "an eye for an eye, a tooth for a tooth."

Shkop, born in Lithuania, began teaching at the Brunswick Ave. Talmud Torah (forerunner of the Associated Hebrew Day Schools) in 1928. After his retirement in 1965, he lectured at the Community Hebrew Academy of Toronto (CHAT) and in the adult education series at the Beth Tzedec Congregation. It was at the latter place that Weinberg first met him.

"It was love at first sight," Weinberg said. "He made you feel great — he brought out the best in everyone."

Weinberg has 120 hours of Shkop's teachings on tape.

Miskin, Sokoloff and Mrs. Rumack are three students who began learning from Shkop as schoolchildren and then kept learning in an informal study group till he died.

"It was unfathomable to me when anyone dropped out of that group," Miskin said. "I never met anyone like him, no question about it. He had an open mind about everything. Also, it was as if everyone in the Tanach was his personal friend."

Shkop told his students after his retirement how very lucky he was to have so much time to read the Bible. But, all agreed, his interests were all-encompassing, and examples from the outside world, be it from the comic strip L'il Abner or from politics, were never beyond the scope of his classes.

"The topic was Bible — but he was the kind of person who taught you everything," Mrs. Rumack said.

Sokoloff said that Shkop guided his students with a kind of "positive cynicism," goading them into a stronger sense of Jewish identity by saying they were wasting their time in Hebrew school and would end up assimilating anyhow.

Shkop himself, whom Sokoloff described as "a very religious non-believer, who didn't emphasize bondage to ritual," encouraged the idea of a pluralistic Jewish community here, with a proliferation of different types of schools to meet different ideological and religious needs.

"He didn't believe in PR," Sokoloff concluded. "He didn't believe in changing the mind of the goyim — he believed in strengthening Jews."

Being active does add life to your years!

By MOURA WOLPERT

HAMILTON —

His first public lecture in Canada, confessed Dr. Oded Bar Or, was a traumatic experience. It took place several years ago in Montreal and was billed as Exercise And Your Child. At 8.30 p.m. he found himself looking out at an empty hall but just then one woman entered and took a seat. "And that," he recalled, "was the extent of my audience!"

The second night his topic was Exercise And Aging and to his astonishment, the hall was packed.

"I still can't explain this," said the Israeli physician who has made a study of the use of exercise as therapy for children. But surveying his audience at a recent Temple Anshe Sholom Breakfast Club meeting, he admitted with a smile that though his lecture was entitled Fitness From A Medical Perspective and dealt primarily with children, a few words of advice on exercise and aging might be in order.

People who have not been active should not suddenly take up jogging, said Dr. Bar Or. "The heart may enjoy it but the legs may not carry you," he warned, and instead, he recommended swimming.

To retain some level of fitness, exercise three times a week is a good idea, he suggested. Intensive exercise just once a week to compensate for a sedentary life is of little benefit because in the interval between one exercise session and the next, fitness level declines to what it was before. But although frequent exercise is certainly beneficial, there is no appreciable difference in fitness level whether you exercise three times a week or four, he said.

Nor can you invest in the future by being active while you are young and then stopping. Exercise will not only delay the process of aging but by remaining active "you can retain a higher level of physical function." The physical condition of a 30-year old inactive person, for instance, he pointed out, is the same as that of a 60- or 70-year old who has remained active.

Don't take up a sport quickly, exercise hard and then stop and go home. "The best way is to start gradually with a warmup, exercise 10 to 20 minutes and then wind down. That's enough."

For the elderly he recommended walking and swimming as the best means of keeping fit, noting that those who do not exercise are more prone to accidents such as falls, which can result in broken bones.

And if you want to burn up calories, "it doesn't matter whether you run or walk, you can still lose weight and fat."

Physical activity improves heart and lung function, keeps muscle tone and, in the aged, can postpone for years the stage when they must be bedridden. But while exercise will not help you live longer, said Bar Or, "the difference is that you will die healthier!"

And while there is no magic formula and "being active does not add years to life, it does add life to years!"

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A Pesach reminder: kosher wine can also be dry

By
CYNTHIA GASNER

Passover and wine go together and more and more people are shattering the old myth that kosher wine has to be thick, red and terribly sweet.

Passover is a good time to try some new Israeli wines.

Until after World War II, 75% of Israeli Carmel wines were sweet. With the influx of immigrants from Morocco and Yemen, the custom of drinking dry wines for kiddush became accepted.

Social drinking and wine-and-cheese parties in the Western countries have boosted the demand for dry, white wines, and today more than 60% of the wine Carmel produces is dry table wine.

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Here is a recipe that will become a favorite at Passover.

PESACH MEAT LASAGNA

Part 1:
2 large onions, chopped
1 clove garlic, crushed
3 lbs. chopped meat
2 tbsp. oil
½ cup green pepper, diced
2 cans tomato-mushroom sauce
3 tsps. salt
½ tsp. pepper
3 tbsps. sugar
1 grated carrot

Saute onions and garlic in hot oil until limp. Add green pepper; saute a few minutes longer. Add meat, stirring with wooden spoon until it resembles crumbs and redness disappears. Add tomato - mushroom sauce, salt, pepper, sugar and grated carrot. Let simmer uncovered for 2 hours.

Part 2:
6 eggs
¾ cup white wine
8 matzohs

Preheat oven to 375 degrees F. Beat eggs with wine. Grease a large utility pan with oil. (Pan should be large enough to hold two matzohs side-by-side).

Using 2 matzohs (take one at a time), dip into egg-wine mixture and place in pan side-by-side. Add ⅓ of the meat mixture. Place 2 more soaked matzohs on top of meat mixture and repeat, alternating meat and matzohs, topping with 2 soaked matzohs.

Pour any alternating meat and matzohs, topping with 2 soaked matzohs.

Pour any remaining egg-wine mixture over all. Cover with aluminum foil. Bake at 375 degrees F for ½ hour. While this bakes, make mushroom sauce.

Part 3:
Mushroom Sauce:
1 Spanish onion, chopped fine
1 lb. fresh mushrooms, sliced
¼ cup oil
2 level tbsp. potato starch
¼ tsp. salt
1/8 tsp. pepper
2 cups water or clear soup

Saute onion in hot oil until limp. Add mushrooms. Saute until tender. Dilute potato starch in water of soup; add salt and pepper.

Cook until mixture thickens, stirring constantly. Add to mushroom mixture.

After lasagna has baked for ½ hour, remove foil; pour mushroom sauce over top, and bake an additional 15 minutes uncovered.

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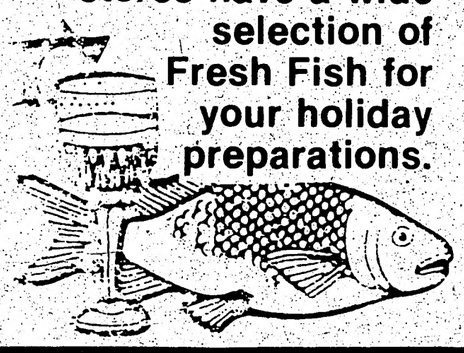

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Shown are, from left: [back] Denis Grecco, Eileen Ross, Valerie Kilpatrick; [front] Sister Eucharia Iannucci [going on program this year], Prof. Maureena Fritz, Winnie Paul.

Visiting theologians fascinated

Nun takes students to Israel

TORONTO — Prof. Sister Maureena Fritz of St. Michael's College, University of Toronto, says she can't understand how anyone can graduate with a degree in theology without having studied in Israel.

So next month, for the second April in a row, she is taking a group of students from Toronto Theological College to study for three weeks at the Hebrew University of Jerusalem.

The students, from a variety of Christian denominations, will take an introductory course about Judaism and a course in archeology that will provide numerous field trips through the country to both Christian and Jewish religious sites.

Valerie Kilpatrick, of the United Church of Canada, went on the trip last year with her daughter, for whom the trip was a 21st birthday present.

Kilpatrick said she got a very rich sense of the country and of what the Israelis are suffering, "of the agony of being an Israeli in today's world.

"And I loved being a student in Israel," she said in a recent interview, "registered at the Hebrew University, because it meant I wasn't staying in a hotel. I was not a tourist. I was working."

Winnie Paul, who is on sabbatical from a job teaching for the Metro Separate School Board, said she is taking the course this year because she knows practically no Jews, nothing about Jewish history and next to nothing about the Hebrew Bible. Aside from personal education, the trip will help her in her job, because she is expected to teach a grade 6 unit on Jewish topics.

Denis Grecco, a deacon in Welland, Ont., was on the trip last year and has spoken to many groups about his experiences. He said he was constantly struck by the way the geography of Israel seems to dictate the politics. He was also struck by images as varied as the abandoned refugee camps in Jericho and the homes riddled with bullet holes in places like Kiryat Shemona.

Eileen Ross, a part time student at St. Michael's who was also on the trip last year, said, "I've never experienced war before and I found the country tired. People always having to be prepared for war really wears on them. It really made me look to non-violence as a way of life."

CORRECTION

The Hermes Bakery store at 652 Sheppard Ave. W. is open right through the Passover season and not only erev Passover, as reported in a story in our March 17 issue. We regret this error.

Smoked turkey popular

By VIVIEN SHARON

TORONTO — Smoked turkey is a gourmet dish for any Passover table. Its pink meat tastes sweet yet flavorable and not too spicy. Served cold, it can be an appetizer, side dish or even a main course.

What's more, smoked turkey is considered a delicacy, akin to its popular cousin, smoked salmon.

It might cost more but it's easy to serve — either whole or sliced — and a welcome change from roast chicken, beef, or turkey. It's also lean and relatively low in calories.

Just ask Herman Perl, owner of Perl's Meat Products Ltd., a specialist in strictly kosher prepared deli meats for more than 30 years.

"During Passover, smoked turkey is by far our most popular product," says Perl, who at one time smokes 75 turkeys in his smoked meat factory.

"It's considered a specialty — a gourmet product that is perfect for Passover's festivities," says Perl.

His meat processing plant is located at 3013 Bathurst St. near Lawrence on the same premises as his storefront location. Open since 1962, the plant smokes more than 1,500 pounds of weiners, salami or turkeys at one time.

He also cures and prepares corned beef and pastrami and produces his own line of strictly kosher sausages and salami — adhering to the same traditional recipe he founded 30 years before.

In 1975, he opened a smaller store at 4117 Bathurst St. near York Downs.

Several days before Passover the meat factory and kitchen facilities are kashered with special emphasis placed upon four vital pieces of sausage equipment: the grinder, chopper, mixer and stuffer. All dishes, pots, pans, bowls and utensils are replaced.

In fact, says Perl, about 110 additional hours are spent kashering the salami factory and some 300 hours in the kitchen, directly before Passover.

Just prior to the holiday, about 12 people are cooking frenetically — almost around the clock — preparing a varied assortment of holiday foods.

Perl's homemade dishes include gefilte fish, white fish, baked and cooked carp, roast chicken, turkey, beef, veal and duck, coleslaw, potato and cucumber salad, carrot, apple and potato puddings, chicken soup . . . and, naturally, smoked turkey.

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To ensure community's survival

Dialogue with francophone majority needed

By
JANICE ARNOLD

MONTREAL —
The key to the Jewish community's future in Quebec will be dialogue with the francophone majority; anything less will mean isolation and a growing inability to have its case heard, says the first member of the Jewish community to be appointed to the Conseil de la langue francaise.

Henri Acoca

Henri Acoca, one of the founders of Allied Jewish Community Services' Projet Action Rapprochement (PAR), a program that brought together Jews and Quebecois for intercultural exchanges, was named last month by the government to the Conseil for a 4-year term.

The Conseil was created under Bill 101 to act as an advisory body to Gerald Godin, the minister responsible for the application of the French Language Charter, on matters related to the use and role of French. (The Office de la langue francaise enforces the regulations of Bill 101).

Acoca is one of two representatives of the cultural communities on the 12-member Conseil; the other is journalist and author Sheila McLeod Arnopulos. Other members come from the arts, universities, unions and business associations.

Although he has only been to one meeting of the Conseil (it meets about once every three weeks), Acoca sees it as a forum for discussing both the quality of the French language in a pedagogical sense and, on a more political level, what kind of society, i.e. how French, the government should be striving to build.

"The main goal is to protect the French fact here in Quebec," said Acoca. "But the members of the Conseil have enough autonomy to express a wide range of views. It is intended to represent a cross-section of the population, thus giving some input into government policy. We can accomplish more this way, I believe, than by hiding behind our walls. We should be talking to them (the government) rather than about them."

Acoca was born in Casablanca in 1941 and came to Montreal 17 years ago. Since 1978 he has been employed by the Association des universite partiellement ou entierement de laungue francaise (AUPELF) at the Universite de Montreal. He is director of its pedagogical, audio-visual and continuing education service, exchanging materials and information and organizing conferences with other French universities around the world.

Holder of a Doctorate in French and French-Canadian letters from the University of Ottawa, Acoca has taught French as a second language in Morocco, in Quebec schools and for the Public Service Commission in Ottawa and has been involved with other educational research projects for the federal government.

Shortly, Acoca plans to meet with officials of Jewish institutions to find out about their current concerns.

He believes he can act as a liaison between the Jewish community and francophone majority and it's a role he relishes. "I am French-speaking and come from a French culture, but I know what it is to be a member of a minority — in Morocco, in Quebec as a Jew, and even in the Jewish community as a Sephardi," said Acoca, who speaks Spanish, Arabic and English too.

He has the advantage, he says, of being able to understand opinions from both extremes.

The Conseil has published a series of studies entitled Conscience Linguistique des Jeunes Quebecois on the attitudes of students to the French language and culture. The most recent, on anglophone students, prepared by McGill University sociologist Uli Locher, was released last month. It made headlines because it found that 35% of anglophone students are thinking of leaving Quebec.

Acoca believes the Conseil will directing its attention to the "allophones" (ethnic community members) for its next project.

Acoca acted as a consultant to the Quebec government on the role of the ministry of cultural communities and immigration on the matter of cultural policy.

"I am aware of the image of the Conseil. I believe I will be in a position to improve that in a constructive and creative way," he said. "No one wants to cut relations with the anglophone community. On the contrary, the government wants it to be more comfortable here."

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From left: Hy Fogelman, Dr. David Ronen and David Krashinsky [Ben Lechtman photo]

Kupat Holim Friends to help build new wing

By TAMMY KAROL

TORONTO —

The Toronto Friends of Kupat Holim, the Histadrut Sick Benefit Fund, plan to raise $1.9 million over 1983-84 to build a neonatal wing in Beersheva's Soroka Negev Medical Centre.

An additional $1.9 million needed to construct the wing will be provided by Israel's Kupat Holim, according to Hy Fogelman, director of the Toronto Friends.

Soroka medical director Dr. David Ronen, here last week to launch the fund raising campaign, said the project will provide a 30-bed, 2,922-square foot unit for newborns. It will be designed as a 1-storey wing adjacent to the hospital's maternity wing.

The Soroka Medical Centre is affiliated with the Ben-Gurion University of the Negev and also works with the military to provide medical services in the area.

David Krashinsky, president of the Canadian Association for Labor Israel, also here from Israel last week to promote the new wing, said the 200-bed Soroka medical centre is the only major hospital in southern Israel.

It serves some 300,000 people in the Negev — one of the largest and youngest communities in the country.

Most of the residents in the region are of North African origin and 10% are Bedouins.

Although Soroka is believed to have the busiest maternity ward in Israel, it has no intensive care unit.

Dr. Ronen pointed out that 8,000 babies are delivered annually at Soroka — approximately 26 babies per day.

Over 300 of them are born premature, underweight or otherwise ill, and are currently kept in a unit with 12 beds for intensive care and six beds for intermediate care.

As a result of improved prenatal and neonatal treatment more small, fragile infants are now alive and more are placed in neonatal care units for a longer period of time.

Despite the increase in the number of deliveries and the deliveries receiving neonatal intensive care, the size of the Soroka unit has remained fixed in the last five years due to Israel's economic crunch.

Ronen said that in 1981, 80 infants had to be transferred to other neonatal care units in Israel because there was no room for them at Soroka.

Ronen said that with the new wing his hospital will be able to handle an additional 2,000 deliveries annually and that the concentration will be on both regular and premature births.

New equipment including intensive care incubators and baby respirators are to be included in the project.

Ronen said the health ministry has accepted the neonatal unit plan and permits to build have been received. Construction is expected to be finished in two years and groundbreaking ceremonies will commence shortly.

While in Toronto last week, Ronen also spoke to campaign workers and physicians at Mount Sinai Hospital.

"I hope the doctors will be a driving force for the new wing. This should be a doctor-based project, not a lay-based project," he said.

Ronen pointed out that several Soroka physicians have received medical training in Toronto.

Currently Soroka has 280 doctors in its hospital and 160 doctors in its ambulatory services.

Merle donates library

TORONTO —

Sherman Merle, dean of the faculty of social work at Wilfred Laurier University in Waterloo, Ont., has donated his personal professional social work library to Bar-Ilan University in Ramat-Gan, Israel, it was announced here last week.

The gift of more than 900 books and 1,000 copies of social work journals will be housed in the Israeli university's Meyer W. Gasner Building — named after a late distinguished leader in Toronto's Jewish community.

Ben Lappin, a former Torontonian who is now a Bar-Ilan professor of social work, was instrumental in arranging for the gift — a valuable collection amassed over a period of 32 years.

Merle has been a professional social worker since 1951. His interest in social work began as a volunteer Big Brother with the Jewish Board of Guardians in New York.

Merle has a baccalaureate degree from New York University; masters degree from the school of social work at Columbia University; and PhD from the Florence Heller Graduate School for Advanced Studies in Social Welfare, Brandeis University.

Merle has had extensive volunteer experience in Jewish communal work. While in Buffalo, he served on the board of directors of the Jewish Federation, the bureau of Jewish Education and the Rosa Coplon Home. He also served as the Jewish Federation's chairman of the commission on aging.

Sherman Merle

Local Habonim youth plan June 4 reunion

TORONTO —

An archives display, a nostalgia show and plenty of horas will be part of a reunion of Toronto Habonim Youth, Saturday, June 4 at 8 p.m., at the home of Louise Cornblum, 50 Park Lane Circle.

Habonim Labour Zionist Youth, an organization which was founded internationally in the 1930s, formed its Toronto group in March, 1937, with the motto, Arise and Build.

During its golden years of the 40s, the club operated Camp Kvutza near Lowbanks, Ont. The camp was organized co-operatively, using the Israeli kibbutz system as a model.

Some Habonim graduates settled in Israel, pioneered new settlements, fought with the Haganah and the Israeli army, and established businesses and professions in the Jewish state.

Those wishing to attend the reunion are requested to give the planning committee their addresses. In Toronto phone Bernie Berger, evenings, 444-2944, Abi Edelstein, evenings, 783-7512, or the committee office at 537-4196 anytime.

Mailing address is: Habonim Reunion, 653 Davenport Rd., Toronto, M5R 1L3.

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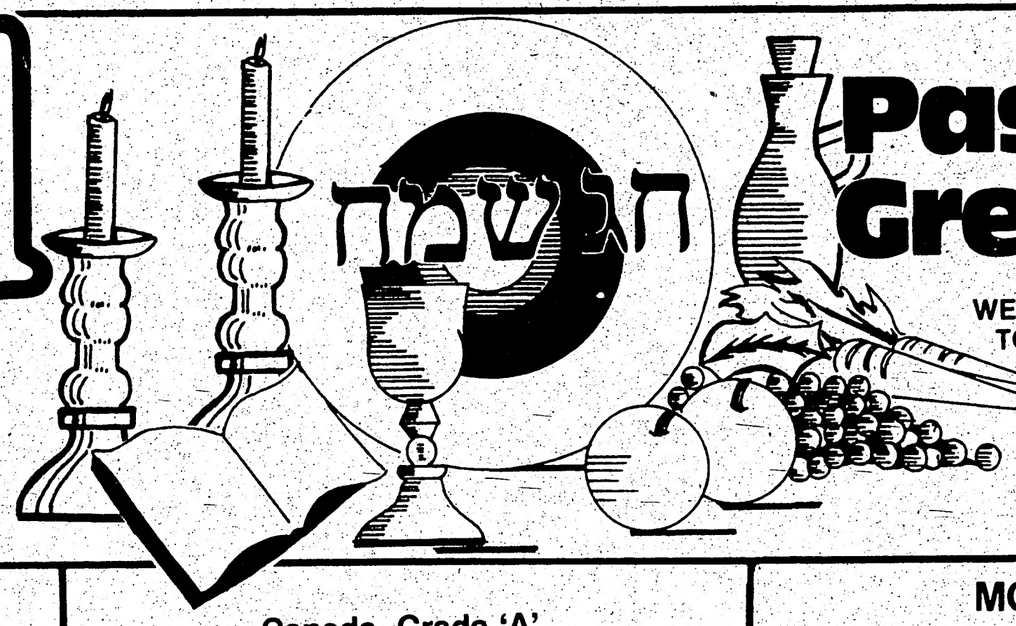

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At Shaarei Shomayim symposium

Provocative questions are addressed to rabbis

By
BEN ROSE

TORONTO — It may be legitimate for an Orthodox rabbi to take part in a wedding at a Conservative synagogue if he is the officiating rabbi, Rabbi Yitzchok Kerzner, of Clanton Park Synagogue, told a recent symposium on Jewish Living at Shaarei Shomayim Congregation.

He was answering a question in an "Ask the Rabbis" section of the day-long affair, a section which turned out to be the liveliest and most provocative of the symposium which was attended by about 200 people.

Speaking on his own behalf only, Kerzner said he would not take part in such a ceremony if the Conservative rabbi participating "does not subscribe to halachim."

The Clanton Park rabbi was also asked if he would attend a wedding in a Conservative synagogue as a guest. "That is another question entirely," he replied. "I would not, and I believe the rabbis who are doing that are creating confusion in the community."

Replying to a question about the dearth of Orthodox camps, Rabbi Marvin Pachino, headmaster, Community Hebrew Academy of Toronto, conceded that the Conservative congregations have established a good camp system, and that Orthodox synagogues should have one too. He blamed the situation on a lack of adequate funding from the Orthodox communities.

One questioner criticized Orthodox rabbis for not supporting after-school cheders. Pachino replied that there is a lack of resources and staff sufficient to operate such schools.

To a critic who suggested that Orthodox rabbis are not visible enough in the Toronto media, Rabbi Pachino said his experience of being misquoted has led him to avoid such exposure.

Rabbi Kerzner said rabbis are criticized when they are visible and criticized when they are not visible. "Visibility demands a certain sensitivity on the part of the listeners or the viewers," he said.

The provocative questions to the rabbis resulted from group discussions led by Arthur Kruger, Eugene Feiger, Louis Zeifman, Dr. Mel Kay, and Cynthia Gasner.

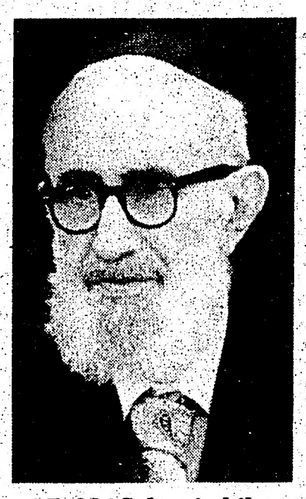
YU affiliate is named after Rabbi Soloveitchik

NEW YORK — The rabbinic education component of the Rabbi Isaac Elchanan theological Seminary (RIETS), an affiliate of Yeshiva University, has been named in honor of Rabbi Joseph B. Soloveitchik, the foremost teacher in modern Orthodoxy and who is believed to have ordained more rabbis than any other sage in Jewish history.

In announcing the naming, recently, Dr. Norman Lamm, Yeshiva U president, said the RIETS smicha program will now be known as the Rabbi Joseph B. Soloveitchik Centre of Rabbinic Studies.

The naming was made possible by a gift from Maurice Saval, a retired insurance executive from Boston and a long-time admirer of Polish-born Rabbi Soloveitchik.

Soloveitchik, 80, took part in convocation and by the time the ceremony ended he had ordained a total of some 1,500 rabbis. He has been ordaining rabbis for more than 40 years.



Rabbi Soloveitchik

At the convocation, 77 rabbis from the U.S. and abroad received honors.

RIETS is the leading school in the U.S. for the preparation of Orthodox rabbis to minister to the needs of Jewish communities in the United States and other countries.

RIETS had its beginnings with the founding of Yeshiva Eitz Chaim in 1886. The school was for elementary school children and it was felt that a school for more advanced studies was needed.

The Rabbi Isaac Elchanan Theological Seminary was chartered by New York state in 1897 and was geared to provide high-level talmudic training to serve the Jewish community. The two schools merged in 1915.

In 1906, the first RIETS ordination ceremony was held and smicha granted to three rabbis.

Yeshiva College was founded in 1928 with the amending of the school charter to grant the Bachelor of Arts and Science degrees.

Seventeen years later the school charter was amended again, elevating the status of the institution to a university.

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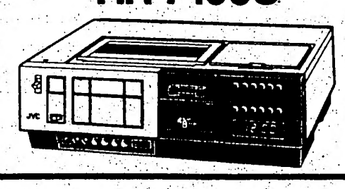

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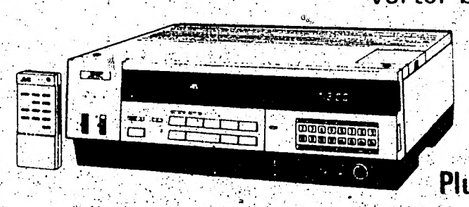

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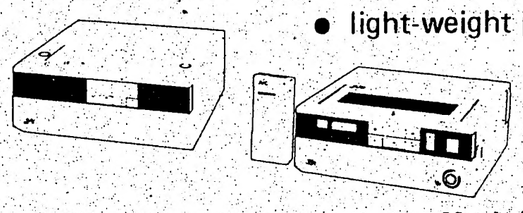

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Hamilton facility opens June

Israeli specialist to join children's therapy centre

By
MOURA WOLPERT

HAMILTON — When the Children's Therapeutic Exercise and Health Centre officially opens at the Chedoke Hospital division of the McMaster Medical Centre next June, an Israeli physician will at last be able to practice what he's been preaching for years.

The centre will serve two functions — as a diagnostic clinic and consulting service, and as a therapeutic exercise centre and is, so far as Jerusalem-born and trained Dr. Oded Bar Or knows, the only one of its kind anywhere.

Although there has been considerable research in this field, "there is still a gap between the scientific knowhow and the practical applications of the information . . . and it is high time," he said in an interview at his MUMC office, "that this should be put into effect."

Children will be referred by their own family physicians or pediatricians and while physicians generally see a child at rest, at the new centre children can be tested during exercise so that "we can diagnose specific aspects of disease."

Congenital heart disease is an obvious one but there are at least 20 different diseases — and the number is growing, said Dr. Bar Or — where exercise is a tool in diagnosis. By exercising the asthmatic child, for instance, "we can tell the progress he is making."

There is a whole line of diseases such as diabetes, asthma, muscular dystrophy, cystic fibrosis, and including obesity, which he classifies as a disease, where exercise can be used as therapy.

At the centre, a child will be assessed, the appropriate exercise prescribed and the young patient assigned to a program under the supervision of a trained physiotherapist. As well, a nutritionist and dietician will be on staff to help with nutritional advice.

While exercise may not cure a disease, it helps heart, lung and muscle function and may result in greater mobility and reduce dependence on drugs. Also, benefits are not only physical but psychological, because for a child who already feels he is different from the others, exercise is a means of "being just like everyone else."

Exercise as both therapy and a diagnostic tool has long interested him and following studies at the Hebrew University's Hadassah Hospital medical school, Bar Or spent four years doing post-doctoral research "in the performance of humans under different conditions" at Penn State University.

Back in Israel, he served as head of the newly opened department of research and sports medicine at the Wingate Institute for Sports and Fitness for the next 12 years. A 2-year sabbatical leave brought him to McMaster in 1978 and the university invited him to return and put his ideas into practice here.

Somewhat regretfully he explains that while the medical schools at Beersheva, Haifa and Jerusalem were seriously interested, "financial constraints" made such a centre impossible in Israel for the time being.

The Hamilton centre will cost approximately a quarter of a million dollars and groups such as the Hamilton Society for Crippled Children and the Rotary Club have promised support.

For the past year the 45-year-old physician has found himself in the curious position of being both a full professor and an intern and, after recently completing a book, The Exercising Child From Physiological Principles To Clinical Application (to be published by Springer Verlag in New York next fall) he is hitting the books for last minute cramming as he prepares to write his Canadian medical examina-

Now settled in the Hamilton area, Bar Or is here with his English-born wife Marilyn, who works at the Art Gallery of Hamilton, and their two younger children, a boy of 16 and a girl of 14, and eagerly awaiting a visit from their 19-year-old eldest son on leave from his army service in Israel.

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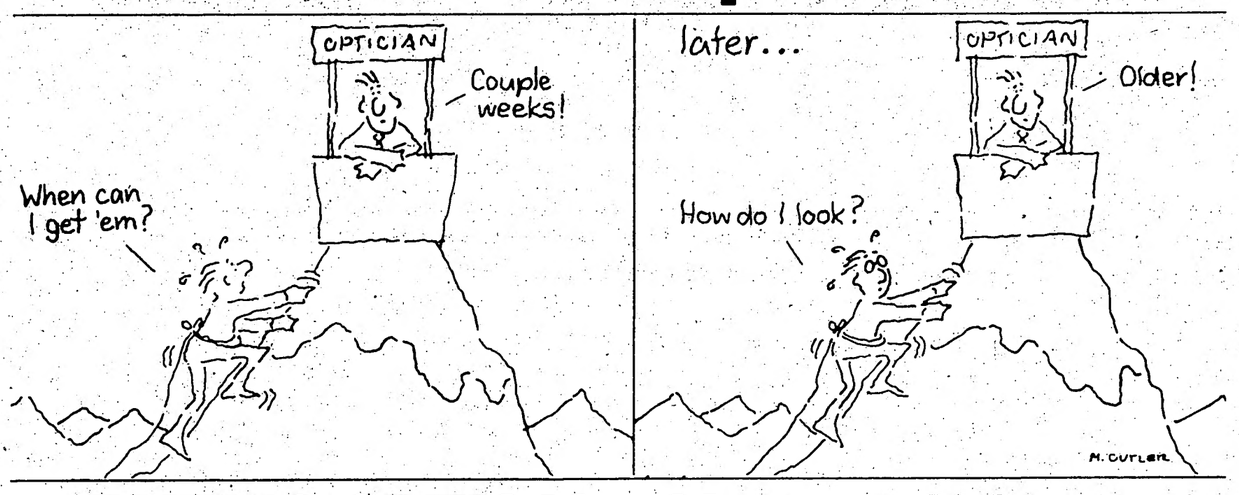

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Union's recognition of PLO attacks his religious faith

Lubavitcher protests paying dues to OF of L

By
FRANK RASKY

TORONTO —
A Jew should not be forced to pay dues to a union that supports the PLO and is thus attacking his own religious faith.

Chaim Forer, an Orthodox Lubavitcher who works as a computer programmer for the provincial health ministry, presented that argument in a precedent-setting grievance last week to the Ontario public service labor relations tribunal.

Chaim Forer

Forer, a bearded, 35-year-old graduate of Israel's Kfar Chabad Yeshiva, wore a yarmulke while delivering an impassioned, 75-minute grievance before a panel of three labor judges who perform a quasi-legal function.

Forer argued that the Ontario Federation of Labor, which is the umbrella body for 800,000 Ontario trade unionists, committed an "evil deed" last November when it passed a resolution calling for recognition of the PLO as the legitimate representative of the Palestinian people.

Forer contended he was condoning that evil deed by being compelled to pay annual dues, of close to $300, to the Ontario Public Service Employees Union, which belongs to the Ontario Federation of Labor.

He considered it "an infringement of my religious beliefs and freedom" to have to support a terrorist organization of "gangsters and thugs who are enemies of the Jewish people."

He cited evidence from the Torah to refute the brief presented by Israel Freedman, legal representative for the public service union, that "the activities of the PLO are directed against the Jewish people as a nation rather than as a religious grouping."

Forer argued that, when the PLO attacked the Jewish nation, if also attacked the Jewish religion.

"There is no distinction between the Jewish nation and the Jewish religion," said Forer. "Our existence as a nation is based upon the Torah that was given to us by God on Mount Sinai. Therefore, our existence as a nation is different from the establishment of other nations.

"I resent bitterly having to pay tribute, even indirectly, to a resolution which would have me give credence to the PLO and challenges my beliefs in the divinity of the Torah."

Forer told The CJN in a telephone interview that he was not opposed to trade unionism or the principles of collective bargaining. "But I feel a sense of responsibility for my Jewish heritage," he said, "and I believe it's up to the Jewish people to stand up and fight for their cause."

A psychology graduate from John Hopkins University in Baltimore and the son of a lawyer in Trenton, N.J., he said he only found religion at 22 when he spent nine months at the Shuval Kibbutz in Israel. In Toronto, he, his wife, Sarah, and five children are dedicated Lubavitchers.

"I pray three times a day," he said. "I doven on Sabbath with 50 other Lubavitchers at our trailer synagogue north of Steeles off Bathurst. My Judaism is very meaningful to me."

If the panel of three labor judges accepts his grievance as just, Forer would still be legally obliged to pay his annual dues, but would be allowed to channel the money to a charitable organization. He would like it to go to the Lubavitch Youth Organization.

However, Freedman told The CJN that, if Forer wins the case, the union would urge the tribunal to allocate the money to "a more universal charity — the Cancer Society or the Red Cross."

Forer was furious when informed of that possibility.

"You can quote me as saying I will never compromise on that issue," he said. "It's my money, taken from my pay check, and I'll insist that the dues go to the Lubavitcher cause."

ADL anti-prejudice spots feature TV celebrities

NEW YORK —
Television personalities are the stars of the latest series of Anti-Defamation League of B'nai B'rith 30-second public service spot announcements on "ways to put prejudice where it belongs."

The six announcements, featuring Carroll O'Connor, Judd Hirsch, Larry Hagman, Linda Lavin, Erik Estrada and Ed Asner, are available to TV stations through ADL.

Their messages are as follows:

- Describing the bigotry of Archie Bunker, the character with which he has become closely identified, Carroll O'Connor says: "Archie's bigotry doesn't improve his life. It spoils it, in many ways, small and large."
- Judd Hirsch of Taxi points out: "When you call people names that are based on their race, their heritage, or their religious beliefs, you hurt them; but you also hurt yourself."
- Larry Hagman, the manipulative magnate of Dallas, urges, "Help fight prejudice wherever you find it."
- Linda Lavin of Alice asks: "Have you ever judged people unfairly because of the group they belong to?"
- Erik Estrada, who plays a highway patrolman on CHiPs, says: "You know one of the worst crimes in America today? Prejudice."
- Ed Asner, known for his roles as a TV producer and newspaper editor, queries: "How can you afford to rule people out for something as irrelevant as what color they are, or what religion they practice, or where their grandparents happened to come from?"

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Teary nostalgia and pungent pastrami

Oldtimers reminisce at Shopsy's farewell party

By
FRANK RASKY
[Last of 2-part series]

TORONTO —

"After 30 years of good food and memories here, I'm sorry to see the old place go. It'll never be the same on Spadina."

That comment happened to be written by a Paul Harris of Ashfield Dr. in Etobicoke. Dozens of others like it were scribbled in a loose-leaf "Memories Book" which Iz Shopsowitz, general manager of Shopsy's, had laid out on a table beside a cardboard sign that read:

"Goodbye Spadina Hello Yonge Street."

It invited oldtime customers to reminisce about the family deli, which, after 61 years on Spadina at Dundas, officially opened last week (March 17) at its sleek new location in a glass skyscraper on Yonge at Front, across from O'Keefe Centre.

On Monday last week, a lunchtime mixture of teary nostalgia and pungent pastrami was the chief fare at a farewell party attended by veteran patrons at the old smoked meat stand at 295 Spadina Ave.

The oldtimers exchanged evergreen memories of the days when the Avenue was the hub of Toronto's Jewish community, and the tiny 18-seat deli, which Jenny and Harry Shopsowitz from Keltz, Poland, opened in 1921, was the central meeting place of their universe.

"Shopsy's then was like Times Square in New York, and I worked in its Yiddish Broadway just about next door," says Charlie [Chaneena] Englander.

Now a dapper, baldish 73-year-old, with a keen memory and a persisting love for the theatre, he worked for 15 years as the wardrobe costumer for the Yiddish Standard Theatre (later to become the Victory Burlesque Theatre and the present Golden Harvest Chinese Film Theatre) on the northeast corner of Spadina and Dundas.

It was Englander's job to outfit with costumes the celebrated Jewish actors touring Toronto in plays from the New York stage.

He remembers them all: Maurice Schwartz, the great star of the Jewish Art Theatre, swaggering through Jay Singer's The Brothers Ashkenazi and Sholem Asch's The Nazarene; Jacob-Ben Ami, strikingly handsome and equally effective when he starred in the English version of He Who Gets Slapped at Hart House Theatre and in its Yiddish version at the Standard; Menasha Skulnik, the rubber-faced comedian, drawing laughs with his hilarious impersonations tions; and Molly Picon, now retired at 83 but then the owner of her own Second Ave. theatre in New York's Lower East Side, eliciting tears with her serio-comic rendition of the eternal Yiddish Momma.

Charles [Chaneena] Englander, 73-year-old former costumer for Spadina's Yiddish Standard Theatre [left], signs "Memories Book" for Iz Shopsowitz. [Ben Lechtman photo]

Englander remembers dressing Aaron Lebedeff, star of such musicals as Lufka In Odessa and The Gypsy Girl (Tzegane Maidel); the illustrious Boris Thomashefsky, in good voice even in old age, when playing the cantor in The Yeshiva Bocher; Jacob Adler, rolling his eyes melodramatically as Shylock; Paul Muni, showing promise long before he made it big on Broadway in Counsellor-at-Law; and a Toronto boy soprano who eventually made a name for himself in Hollywood as Bobby Breen.

Mostly Englander remembers the good times the theatre staff had relaxing with the visiting actors over a 10-cent corned beef sandwich at Shopsy's. The top theatre ticket in those days cost $2, but Jenny and Harry Shopsowitz and their sons, Sam and Iz, never had to pay.

"Because the Shopsy family provided the touring companies with any props needed — anything from a tablecloth to cutlery — they were given the best box seat in the house which was reserved for them every Friday night," says Englender. "A great family . . . and I still buy the great tongue still prepared according to Jenny's secret formula."

Max Federman, 82, still going strong as a union organizer after half a century, remembers when Shopsy's was the unofficial headquarters for both workers and bosses in the Avenue's needle trade.

"They'd forget their labor disputes over a peaceful pastrami and seltzer at Shopsy's," says the peppery, 5-foot-5 trade unionist, who is manager of the Fur, Leather, Shoe & Allied Workers' Union, locals 68 and 82.

Federman, who used to earn $3 for a 60-hour week sewing furs in a Spadina Ave. sweat shop, recalls the hard times when the smoked meat sandwiches sold for as little as a nickle each.

Dozens of them would be delivered by Iz Shopsowitz, or his older brother Sam, to the interminable night meeting held by the trade union organizers at the Labor Lyceum, then located on southwest corner of Spadina and St. Andrew's, and now occupied by a Szechuan Chinese food palace.

"Then, when the meetings were over, we'd drop over to Shopsy's for a very late-night sandwich to discuss the policies we'd hammered together," says Federman. "There were never any fights at Shopsy's. Opposing parties called a truce there."

But he says the pavement outside of the deli was far from serene.

It was the place where garment workers gathered for a noontime shnooze in the sunshine; where they congregated before marching on the annual Labor Day parade to the Canadian National Exhibition; and where they assembled during the Great General Strike of the Dressmakers' Union in 1932.

Federman has a vivid recollection of being involved in that strike, which was more theatrical than it was bloody. "The mounted policemen had trained their horses to put on a fierce-looking show," he recalls.

"The horses would stand on one spot, stamping their hooves on the pavement. Or they were trained to rest a hoof on a worker who had fallen down without trampling him. I was one of the strikers in this position.

"I'll never forget me yelling, 'Hey, why in hell don't you let me get up?' The cop paid no attention. The horse kept resting its hoof on top of me. A scarey experience, but it didn't hurt. I was glad to recover later by having a nice piece of gefilte fish at Shopsy's."

For Ted Draimin, 71, a retired textile tycoon, and a Shopsy's regular for 38 years, it was the ultimate rendezvous spot for Jewish bachelors after a Sunday afternoon spent in "shpatzeiring" — promenading on College and Spadina.

"I've always liked it because it's a friendly, Yiddishkeit meeting place for socializing," he says.

"In those days, Jewish people would go strolling to the various delis and argue seriously over the important issue of which served the best corned beef sandwiches."

He remembers fondly the virtues of such noted delis as Shapiro's, Becker's, Weltz', Altman's, and the Eppes Essen Delicatessen.

Shopsy's was his prime favorite, says Draimin, because he could always count the countermen, Shloime Nisenbaum and Jimmy Rappos, carving the smoked meat with knives rather than machines — while you waited.

For Phil Rutman, 59, who'll be managing the temperature - controlled Humidor Shop at Shopsy's new location, the Damon Runyonesque characters from showbiz and the sports world made the old deli such a memorable hangout.

Rutman, who began working there as a $27-a-week waiter in 1954 ("very few tips in those days"), remembers that many of the oldtime customers were attracted by the hand-rolled Cuban cigars.

A specialty of Shopsy's were the Rea Hermanos cigars made by two immigrant Cuban brothers, which sold at $9.75 for a tin of 50 cigars, or about 20 cents each.

Rutman's biggest sale was to a millionaire sports figure who bought $16,000 worth of Cuban stogies at one whack. Notables who head for Shopsy's Cigar Humidor when they're in town nowadays include Bill Cosby, the comic raconteur, and Mitch Leigh, the music composer for Man of La Mancha.

A longtime Shopsy fan, Danny Kaye, began his friendship with Iz and Sam when the entertainer played the CNE Grandstand in the early 1950s. From their corned beef stand in front of the stadium, the Shopsy brothers sent hot sandwiches backstage after each night's performance.

Kaye was charmed, and thereafter the Shopsy brothers would meet the comedian at the airport on his return visits with a rented Cadillac limo, whose trunk was laden with smoked turkey, pineapple, pastrami and corned beef brisket.

On one such occasion, while Kaye was munching on the Shopsy goodies, Sam casually said, "I hope you'll excuse me if I drop off an envelope at my home before driving you down to the Royal York Hotel."

"I don't mind," said Kaye, and continued demolishing a drumstick.

But the comedian almost choked on the turkey when the limo pulled up a few minutes later in front of Casa Loma, and his chubby friend got out and said, "I'll be back in a minute, Danny, after I get out of my digs."

The next day, when Kaye discovered it was a put-on, he chased Sam Shopsowitz all around the lobby of the Royal York.

Kaye was one of many celebrities who frequented the Spadina pastrami emporium. The autographed photos of 50 of them — including Victor Borge, Jimmy Durante, Bob Hope, Sophie Tucker, Henny Youngman, Jack Carter, Stan Kenton, Muggsy Spanier, Myron Cohen, Turk Broda and Jack Kent Cooke — will hang in the Spadina Alley section of the new Shopsy location.

A Spadina Alley habitue saddened to see his neighbor go is Herman Ladovsky, 70, proprietor of the United Bakers Dairy Restaurant. His parents, also immigrants from Keltz, Poland, established the United at 338 Spadina across the road from Shopsy's in 1920 — a year before Jenny and Harry Shopsowitz founded their deli.

Ladovsky got to know the Shopsowitz family well because they all attended the Keltzer Orthodox Synagogue — a little shack at the corner of Dundas and Huron, which served as the place of worship for about 50 families and as a cheder for the children.

He remembers, too, how Jenny and Harry Shopsowitz were such poor shopkeepers in the early days that they couldn't afford a cash register and tossed nickles and dimes into a counter drawer.

He laughs at the idea that he and the Shopsy brothers might have competed for the Spadina eatery trade.

"God forbid, we should ever have considered ourselves rivals," he says. "We had a beautiful friendship going and a joking agreement that went, 'You won't sell cheese blintzes and I won't sell smoked meat.'"

Ladovsky says he is sorrowful to see Shopsy's move from the Avenue. "It was an historical Jewish institution," he says. "Now I'm the only one left."

Does he, too, anticipate quitting Spadina in the future?

"No way," he said. "I'll hang in as long as they let me. The Avenue needs at least one living landmark to remind people of a slice of its Jewish history."

Countermen Jimmy Rappos [left] and Sam [Shloime] Nisenbaum, who have been hand-cutting smoked meat for 20 years at Shopsy's, are at the deli's new quarter. [Ben Lechtman photo]

Arts

Dry English humor well presented

Good Evening draws dinner crowds to Gemini

By
HILARY HORLOCK

MISSISSAUGA — Gemini Dinner Theatre has hit paydirt with its latest production, Good Evening. Now playing at the Cara Inn in Mississauga for an indefinite run, the play was written by Dudley Moore (of Arthur fame) and Peter Cook.

Good Evening is really just a series of sketches, including the Frog and Peach sketch made famous by Monty Python.

This is the second venture by the theatre company. Last month Gemini presented Norman, Is That You?, which starred Irving Dobbs and Evelyn Gelfond. Norman received good reviews and an enthusiastic response from entertainment - starved Mississauga residents, who, until the opening of the dinner theatre at the Cara Inn, had to travel downtown Toronto for an evening out.

Because of the positive crowd response, Cara has asked Gemini to stay on through September, and then return New Year's Eve with a big bash.

Opening night for Good Evening saw 100 people turn out for the show. Reservations are going extremely well, with some shows sold out in advance. Good Evening played to packed houses at the Royal Alexandra a few years ago.

The cast assembled for Good Evening is extremely professional and works well together on stage. The sketches, which are the ultimate form of dry, British humor, require superb acting to save them from falling flat. Gemini performs them with considerable aplomb, with the result that most are uproariously funny.

Michael Lamport, one of the directors of Gemini, is hysterically funny in the Tea for Two sketch as a bumbling, shy man discussing the facts of life with a friend, and as the inspector from Scotland Yard explaining the Great Train Robbery.

The aforementioned Frog and Peach sketch is a highlight, as is the Gospel Truth and The Miner — a wonderful character sketch of a miner giving his view of the ways of the world.

Praise must also be given for the inspired rendition of So That's the Way You Like It, a farce of Shakespeare's play.

Not every sketch will please every person. One Leg Too Few, The Death of Lord Nelson and Take a Pew either need some polishing, or only appeal to a very select group with an unusual sense of humor.

On the whole, though, Good Evening is a great success and very funny entertainment.

Reservations can be made by calling the Cara Inn at 678-1400. The dinner and show package ranges from $16.95 to $19.95.

Gemini also offers a Sunday brunch package for $14.95, which includes brunch at the Greenhouse Restaurant and the show at 2.30 p.m. A great way to spend a Sunday afternoon.

Builder to March 27

Master Builder, recently reviewed in the March 10 CJN, plays at the Tarragon Theatre through March 27, not March 7. So you still have time to see it.

Trivial action sparks bizarre consequences

books

By
BERNARD BASKIN

The Joke, by Milan Kundera. Harper and Row. $20.50.

This widely-acclaimed novel, first published in Czechoslovakia in 1967, was banned a year later when the Russians crushed the short-lived, liberal, Dubcek regime.

The first English translation was abridged and in the opinion of the author suffered "mutilation." Now, for the first time, a translation has appeared that has won Kundera's full approval.

The Joke, from which the book derives its title, concerns a foolish and thoughtless act. A young man, eager to display his cleverness and to startle his sweetheart out of blind adherence to political and social shibboleths, sends her a postcard with the following message: "Optimism is the opium of the people, a healthy atmosphere stinks of stupidity. Long live Trotsky."

The card is intercepted and Ludvik is expelled from the Communist Party and his university. He is assigned to a penal battalion that mines coal.

Once a prize student and a senstitive musician, Ludvik learns how to cope with a regimen of brutality and oppression. On a weekend leave he encounters a strange, half-mute peasant girl who shows her love by slipping flowers through the barbed-wire of the camp that separate them. Before their love can find fulfilment Lucie disappears.

Kundera is especially effective in a scene depicting Ludvik's expulsion from the party. "Everyone present (and there were about a hundred of them, including my teachers and my closest friends), yes, every last one of them raised his hand to approve my expulsion . . . Since then, whenever I make new acquaintances, men or women with the potential of becoming friends or lovers, I project them back into that time, that place, and ask myself whether they have raised their hands; no one has ever passed the test."

Many years later, Ludvik who eventually resumes his university training and attains a high position, finds a way to avenge himself upon a former friend who had been instrumental in causing his banishment.

All the varied threads come together during a 3-day period that Ludvik spends in his home town where Lucie reappears in the midst of a colorful folk-ceremony being celebrated by the townspeople.

Rich in symbolism and character portrayal, The Joke is a moving love story as well as a powerful political statement.

Advt. Advt.

Leisure Pleasures

By VIVIENNE MUHLING 481–6434

ON THE RAZZLE, Tom Stoppard's delightful madcap farce features **George Sperkados** (so great as Shylock in Merchant of Venice last year!). Directed by **Edward Gilbert**, designed by **Murray Laufer**, its Gala opening, March 25, inaugurates **Centre Stage Theatre's** season at the splendidly renewed **St. Lawrence Centre for the Arts, 27 Front St. E.** For information & reservations: **366–7723.**

* * *

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Pioneer in Jewish music development

Levitan will perform at Royal Conservatory

music

By RICK KARDONNE

One of Canada's pillars of Jewish musical creativity, Samuel Levitan, will present a concert devoted entirely to his own works at the Royal Conservatory, Sunday, March 27, at 8 p.m.

Born near Ottawa (Buckingham, Que.) in 1919, Samuel Levitan moved to Montreal at the age of 10, where he studied theory of music with Claude Champagne while simultaneously studying at Juilliard with James Friskin and learning conducting from Leon Barzin of New York's National Orchestra Association.

Following a piano appearance with the Montreal Symphony when it was conducted by the late Sir Wilfred Pelletier, he appeared as soloist with orchestras under Alexander Brott, Lazar Weiner, Roland Leduc and in the dual capacity of pianist and conductor.

A pioneer in the development of Jewish music, Levitan has both popularized the works of other Jewish composers as well as having prodigiously produced on his own. His posts have been numerous: he helped found the Montreal Jewish Music Forum, he was chairman of the Montreal Jewish Music Committee of Congress, was choir director of Montreal's Spanish - Portuguese Synagogue, and he has had a close association with Cantor David Kusevitsky. He currently teaches at Toronto's Royal Conservatory.

The March 27 concert will include songs set to poems by Carl Sandburg (1958) for mezzo-soprano, Psalm 23 in English for soprano and in Hebrew for mezzo, A Song of Ascents based on a poem by Yelin (1966), Yiddish set to verse by Peretz Miransky, for soprano, flute and piano, and She to Him, seven songs based on poems by Thomas Hardy. The latter work is being premiered that evening thanks to an Ontario Arts Council commission.

Phyllis Angel will sing soprano with Heather MacLeod as mezzo-soprano. Susan Priar on flute and his wife, pianist Fanny Levitan, both members of the Royal Conservatory teaching facility, will also be on the program.

* * *

Many of Toronto's top Jewish musicians will appear as part of CBC's Three Great Romantics series, featuring the music of Franz Lizst, Sergei Rachmaninoff and Sergei Prokofiev, to take place at St. Andrew's Presbyterian Church, King & Simcoe Sts. (opposite Roy Thomson Hall) between April 12 and June 7 (all Tuesday evenings).

Cellist Ofra Harnoy and soprano Janice Taylor, accompanied by pianist William Aide, appear April 12. Pianist Robert Silverman, violinist Mark Childs, Harry Sargous on oboe, James Campbell on clarinet, Adele Armin on violin and Joel Quarrington on double-bass appear April 19.

Pianist Mark Gurovsky and violinists Victor Danchenko and Moshe Hammer perform April 26.

On May 3, it's 5th Van Cliburn competition grand prize winner Steven de Groote. Peter Schenkman on cello is accompanied by Ronald Turini on May 10. William Aide accompanies soprano Elizabeth Soderstrom on May 17.

The CBC Toronto String Quartet: violinists Steven Staryk and Andrew Benac, violist Rivka Golani-Erdesz and cellist Peter Schenkman, together with pianist Helena Bowkun, perform May 24.

Samuel Levitan

Pianist Arthur Ozolins accompanies flautist Suzanne Shulman on May 31 and finally, on June 7 the Orford String Quartet together with James Campbell and pianist Valerie Tryon will appear in a program concluding with Prokofiev's Overture on Hebrew Themes.

After New York, Toronto is home to the largest number of first-rate classical musicians in North America, and this series is an ideal opportunity to see most of them performing live.

* * *

St. Thomas, Virgin Islands, will be the scene of a milestone event in Jewish musical evolution when Paul Simon and Israel's top group Habrira Hativit, the Natural Gathering, appear in concert in May.

Not only will this be the first time a major American-Jewish pop star appears with a top Israeli group, but more important, this signifies that the current fusion of East and West Jewish styles epitomized by Habrira in Israel will be a fact of Diaspora Jewish musical life as well.

At the O'Keefe May 24

Israeli dancers to visit

TORONTO — The Kol Demama (Sound and Silence) Dance Company, a modern professional Israeli dance ensemble integrating deaf and hearing performers, will perform in Toronto on Tuesday evening, May 24, at the O'Keefe Centre, with proceeds going to the Hebrew Culture Organization of Canada student scholarship fund.

The organization, directed by the Canadian Zionist Federation, funds scholarships and programming for Canadian Jewish youth in Canada as well as in Israel.

The Toronto performance of the dance company is one of three planned for Canada, the others being scheduled for Montreal at Place des Arts on May 22 and Halifax, at the Dalhousie Arts Centre, June 2.

Dr. Mel Katzman is chairman of the Toronto performance and included on his committee as honorary chairman are leading figures in the field of Canadian culture: Bruce McCaffrey, Ontario minister of culture; Celia Franca, founder of the National Ballet; Karen Kain, of the National Ballet; Arthur Gelber, chairman of the Ontario Bicentennial Commission.

According to Katzman, tickets (with tax receipts) are available in the following categories: benefactor, $250; sponsor, $100; patron, $50. In addition to the performance, all subscribers will be invited to two receptions: one hosted by Lieutenant-Governor John Aird in his Queen's Park quarters in the afternoon and another at the O'Keefe, in the evening.

Dr. Mel Katzman

Reservations can be made by contacting Toronto co-ordinator Helen Winland at the Hebrew Culture Organization, (416) 665-7937. All major credit cards are accepted.

Chairmen for the Montreal and Halifax shows are Mr. and Mrs. Bernard Bloomfield, Montreal.

HR exhibits artist's ceramics

TORONTO — Richard Bennett, one of North America's leading ceramic artists, will open an exhibition of his works at Holt Renfrew, 50 Bloor St. W., on Friday, March 25.

The show will be located on the 3rd floor, in the gift department. Bennett will be present on the opening days, March 25, 26, between 1 and 3 p.m.

Bennett, who has exhibited in Japan, Europe and the U.S., had his first Canadian show last year at the Gallery Quan in Toronto and in January of this year lectured at the Koffler Centre of the Arts. He will be speaking at the Japanese Cultural Centre in Toronto on the evening of March 25.

Born in Boston, Bennett has worked and studied for many years in Japan where he maintains a residence and studio. He holds a doctorate in oriental studies from Harvard University and is chairman of Columbia University's seminar on Modern Japan.

His Japanese-inspired ceramics are known for their unusual glazes in an array of vibrant colors.

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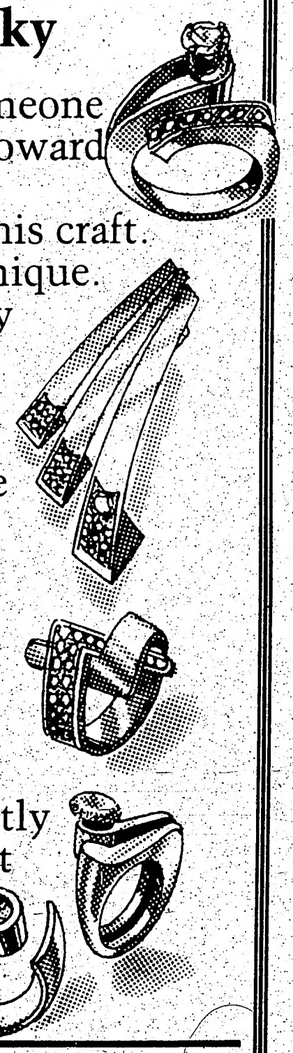

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Arts

One of Sharon Merkur's woodblock prints, on display at Gallery Pascal

Vibrant colors exhibited

By
HILARY HORLOCK

TORONTO —

Spring is not only in the air, it also graces the walls of Gallery Pascal. The exhibition of recent woodblock prints by Sharon Merkur is vibrant and alive with the colors and foliage of spring, bringing a magical quality to the gallery — one of life and hope renewed.

Brilliant yellows and oranges and bright cerulean blues shine down benignly from the walls, spreading warmth like the lengthening days of spring.

"I love to come in here in the morning — it's so spring-like. It really gives me a lift," says gallery assistant Gay Guthrie.

Opening night was a huge success according to gallery owner Robert Pascal. "We had a good response from people who attended and we sold 12 prints on opening night alone," said Pascal.

Merkur, who used to have her own gallery in the Avenue Rd.-Eglinton area, called Gallery M, is a native Torontonian. She is well respected in art circles for her meticulous precision in woodblock printing. Each print is inked separately and hand pressed, a time-consuming process which sometimes takes up to three weeks per print.

Included in the exhibition are works from Merkur's Galilee Suite, something she's "particularly proud of" says Pascal. Again the colors are predominantly orange and yellow, with hints of pink and turquoise budding through.

Galilee Suite V is especially beautiful, with a turquoise pastel wash for sky. Trees and hills in shades of orange and green fill the foreground, but details are only hinted at, letting the imagination run free. The print has a marvelous texture.

Also worthy of note is Algonquin Cathedral, which veers away from Merkur's traditional use of light pastel colors. Strong browns, blues and deep oranges combine to give the print an almost haunting look. Trees arch together to form a tunnel, with a bright round ball of orange light shining forth at the end. The print has an ephemeral, unearthly quality to it.

Much of Merkur's work is favored by interior designers, says Pascal. One of the biggest selling prints is one that was commissioned by the Sheraton hotel chain.

Merkur's exhibition continues at Gallery Pascal until March 30. All of the prints are for sale, with prices averaging around $300 for an unframed print.

Merkur's next solo show will be in Tel Aviv later this year.

The gallery is located at 334 Dundas St. W., just across from the Art Gallery of Ontario.

Kligman play filled with humor, pathos

TORONTO —

Paul Kligman is to be congratulated for his play, Noiyach, which aired recently on CBC-FM. The entertaining piece, about two Jewish entrepreneurs in Winnipeg during the Depression, is filled with humor and pathos. It offers a nostalgic look at tough times when friends were worth more than gold.

Noiyach Fishman owns a truck, albeit in a somewhat dilapidated state, but one that runs nonetheless. Together with Moshe, his partner, they run a vegetable delivery service, earning just enough to make a living. They dream of owning a store of their own, and, through perseverance and hard work, they finally manage to open one.

As the years go by and the dreams grow bigger, the friendship sours and the partners go their separate ways. The early days are nostalgically recalled by Noiyach at the funeral service of Moshe, his former friend and business partner — at the request of Moshe's son Paul.

The play is well written, interspersed with Yiddish sayings and Jewish values. The characters are colorful and realistic. A strong undercurrent throughout the play is the Jewish belief of upholding a positive attitude in the face of adversity. Noiyach, with his good common sense, says it best: "Laughing helps a lot." H.H.

Koffler Centre to offer a new music program

TORONTO —

The School of Music at the Koffler Centre of the Arts announces a new program, Summer Music 83, which will take place from July 4 to July 22.

Summer Music will offer specially designed courses for both adults and children in music appreciation, jazz piano, guitar, plus a choral workshop.

Private lessons will be available in piano, voice, flute, violin, clarinet and guitar to name just a few.

Trained professionals will make up the faculty under the directorship of Sandra McArthur. All programs run for three weeks.

For more information and a detailed brochure call 636-1880, ext. 279, 243 or 271.

Village Gate opens with One Mo' Time

By
BEN ROSE

TORONTO —

It was a New York style opening recently for Village Gate Toronto, with long black limousines disgorging beautiful people in front of the theatre cabaret housed in the former Talk of Toronto building at 410 Sherbourne St.

Patrons of the arts joined with a select circle of leaders in business, politics and fashion to toast the opening of the Canadian connection for the famous New York jazz house. After a fine dinner, they repaired to the refurbished theatre space (large enough for 380 people) to strum their fingers and tap their toes to the music of One Mo' Time!, the New Orleans musical of Black vaudeville in the late 1920s, which ran for four years in New York.

The initials TOBA stood for Theatre Owners Booking Association in those days, but to the performers, who worked for paltry wages and sat up all night on trains, they represented Tough on Black Asses. This is the irreverent theme of One Mo' Time! which is a saucy souvenir of old time entertainment and confines its social comments to jokes which blossomed years later in burlesque:

Performer: "What do you charge for your rooms?"

Hotel clerk: "$4 on the first floor, $3 on the second and $2 on the third."

Performer: "No thanks."

Hotel clerk: "What's the matter, don't you like my hotel?"

Performer: "It's fine, but it's not high enough!"

When this kind of show played the Lyric Theatre in New Orleans (it was destroyed by fire in 1927) whites could only watch it from the balcony after midnight on Saturday, because the law prevented Blacks and whites being under the same roof. In One Mo' Time!, by way of contrast, two of the five musicians are white and so is Mickey Costello, the only Canadian in the 5-member cast.

Sylvia "Kuumba" Williams is the show's star and with her awesome frenetic energy, she should be. Kuumba is the African word for creativity, and she creates a storm with her show-stopping numbers, The Right Key but the Wrong Key Hole, and Kitchen Man. As Thelma, Sharon Nabonne evokes warm memories with her rendition of Everybody Loves My Baby, and After You've Gone.

If those numbers weren't enough to carry you back, then Black Bottom, and The Darktown Strutter's Ball would not to mention She's Funny That Way, and Hot Time in the Old Town, the latter being the catalyst for five curtain calls.

The fine musicians are led by 72-year-old Trumpeter Bill Dillard who once played with Louis Armstrong.

One of the cabaret owners, Art D'Lugoff, in a brief curtain speech, welcomed the crowd to the double celebration of the 25th anniversary of Village Gate in New York and its opening in Toronto.

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The Search for Alexander

ROM show does not live up to expectations

By HILARY HORLOCK

TORONTO —

Amid much hoopla and fanfare, the Royal Ontario Museum recently opened the Search for Alexander.

Merely the mention of the name Alexander the Great evokes visions of glory and grandeur. The advertising campaign mounted by the museum promised a blockbuster show, a la Treasures of Tutankhamen.

Alas, the show does not live up to expectations.

It is, however, well worth a visit by both scholars and the merely curious. There are many fine pieces included in the show, some of which come from the ROM's own holdings. It is unfortunate that the expectations created by the sensational radio commercials may lead many to be more disappointed by the reality of the show than they should be.

Alexander the Great was an inspiring man. At the age of 33 in 324 BC he had conquered the known world. His kingdom stretched from the shores of the Mediterranean to well across the Indus River — a distance of 11,000 miles.

After he inherited the throne at the tender age of 20 from his father, Philip II, Alexander went on an 8-year foray into the East. Along the way he proved to be the stuff of which legends are made. He founded cities, proved his destiny to rule Asia by cutting the Gordian knot, and was hailed by the oracle Zeus Ammon as the son of God and the rightful pharaoh of Egypt.

The Search for Alexander is inspired by the legends which surround him. The exhibition is organized into thematic groupings dealing with Alexander's heritage, his family, his successors and the ensuing Hellenistic period.

The nucleus of the exhibition consists of approximately 100 objects loaned by Greek museums, many of which have never been outside of Greece. Additions have been made from the collections of the host museums on the tour.

Sponsored by Time Inc. and the National Museums of Canada, the Search for Alexander was organized by the National Gallery of Art in Washington and has been on tour in North America for the past 2½ years. The ROM is the final stop on the tour.

Far and away the highlight is the section of spectacular finds from the royal tombs at Vergina. Believed to be the burial site of Philip II, Alexander's father, the excavations revealed some objects of rare beauty.

Overwhelming in its beauty and craftsmanship is the gold wreath found inside the larnax (chest) which carried Philip II's ashes. Solid gold, the wreath consists of 32 branches which each have from 11 to 15 leaves and four acorns. Only its superb craftsmanship prevents the wreath from crossing the border into gaudiness.

Also included in the display is one of the finest examples of mosaic art from ancient times. The Lion Hunt mosaic floor, found near Pella, the ancient Maccedonian capital, was made using pebbles from a river bed. It is a stunning piece of work.

The introductory area of the exhibition contains some fine examples of Greek and Roman sculpture. Numerous busts of Alexander dominate the room. In each one he is depicted with strong features, an almost beautiful face, with free-flowing hair, always windswept off his face. In each likeness, the expression on his face is far-gazing, almost visionary.

Numerous other treasures lie within the exhibition, and it is a highly pleasurable and recommended way to spend an afternoon. It is easy to let one's imagination run free and daydream about the ancient Greeks while touring the hall.

That is the best way to see the show — without the encumberment of the acoustiguide. The lecture, in this reviewer's opinion, was not well done, merely repeating much of what was contained on the information cards accompanying each section.

The Search for Alexander continues at the ROM to July 10.

Detail from bronze krater, three feet high, found at Derveni. This wine container, dating to the 4th century BC, is one of the highlights of the ROM exhibit.

On April 24

Dinner to aid soldiers will feature star Gaon

TORONTO —

Israeli singing star Yehoram Gaon will perform at the $125-a-ticket dinner being held at the Inn on the Park April 24 to help deprived Israeli soldiers complete their basic education [CJN, March 17].

The event will kick off a Canada-wide campaign to raise $5 million for a Canada Building in a $50 million, 5,000-population "City of Education" for Israeli soldiers being built on top of Mount Jonah in the Galilee near Nazareth.

Ahuva Benigbi, Toronto chairman of the campaign, said that Gaon is expected to perform at several fund raising parties before the dinner at the hotel ballroom.

Gaon, 39, a rugged, Jerusalem-born soldier-entertainer, is the winner of nine Israeli singing and acting awards.

The star of Israel's long-run musical hit, Kazablan, he has 55 CBS record albums to his credit, starred in the international movie about the Entebbe raid Operation Thunderbolt, and is renowned in Israel for his performances in the award-winning films Siege, Every Bastard A King and I Was Born in Jerusalem.

Yehoram Gaon

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חג שמח

Nationalist dynasty persecutes Hebrews

Prosperous settlers reduced to slaves

By
DVORA WAYSMAN

Every year we celebrate Passover by retelling the story of the Exodus from Egypt — how God delivered us from bitter slavery and bondage by means of the miracle of the Ten Plagues, and brought us to freedom. The concept of freedom is so important that it is the first of the Ten Commandments:

I am the Lord thy God who brought you out of the land of Egypt, out of the house of bondage . . .

But what do we know of the life of the Jews **before** the Exodus? Not too much.

There are three periods of history in ancient Egypt: the Old Kingdom, the Middle Kingdom and the New Kingdom.

The Old Kingdom and its first 10 dynasties of pyramid builders ended in 1500 BCE, while the Middle Kingdom lasted from the 11th-17th dynasty, 2500 - 1587 BCE, when the Hyksos, Beduin invaders from the Arabian desert, ruled Egypt. They were expelled by the founder of the 8th dynasty in 1587 BCE, which marked the New Kingdom until the end of the 20th dynasty in 1100 BCE.

Later Egypt came under Libyan, Persian, Macedonian and Roman rule.

Biblical interest in Egypt begins during the Middle Kingdom. Joseph served one of the Hyksos kings, who restored and enlarged the temples and encouraged learning. Not long after the death of Joseph, the Hyksos were driven back into Asia and a native ruler regained the throne.

This nationalist dynasty was a calamity for the descendants of Jacob. As friends of the overthrown Hyksos kings, they lost their favored position and their past services to the state were ignored. From prosperous settlers in the eastern delta of the Nile, they were gradually reduced to serfdom as each successive ruler issued harsher decrees.

These rulers were great architects, famous for the number and magnificence of their monuments. This great frenzy of building naturally called for forced labor, and the feared and hated Hebrews seemed the natural choice. The pharoahs condemned them to cruel slavery as bricklayers and manual laborers. This was utterly alien to their nature and their shepherd traditions.

It is difficult to know who the "new king" who initiated their oppression was. Scripture does not tell us — 'pharoah' just being the royal title for the reigning monarch.

Lithograph by Ali Bey shows pyramids in early 19th century. [WZPS photo]

The Bible aims more to emphasize God's guidance of His people. The hieroglyphic monuments give little data, maybe because not much excavation has taken place in Goshen, the eastern delta where the Jews lived. But even when ancient Goshen was revealed, the Egyptian chronicler might have taken little notice of an alien serf-class like the Israelites. Keeping sheep was considered at that time to be a lowly occupation.

There are few references on the monuments to "Apuriu" — the Egyptian name for Hebrews. But in a report addressed to an official in the reign of Rameses II, it is written: "Give corn to the native soldiers, and also to the Apuriu, who are bring ing up stones for the great tower of Pa-Ramessu . . ." This is a rare reference to the Hebrew serfs doing forced labor for the Egyptians.

Egyptian records pass over the entire Exodus in silence, their invariable custom when defeated by any ruler or nation. For instance, the Hyksos conquest of Egypt is the most important political event in Egyptian history, yet no mention is made of this catastrophe in the monuments, although it shook the whole social structure to its foundations. Only the biblical writers, among all the Oriental chroniclers, describe defeats as well as victories.

The majority of scholars identify the pharoah of the oppression as Rameses II, extravagant and tyrannical, whose dates are given as 1300 - 1234 BCE by Petrie. "He was a vain and boastful character, who wished to dazzle posterity by covering the land with constructions whereon his name was engraved thousands of times, and who prided himself in his inscriptions upon great conquests which he never made." (Naville).

The Exodus is believed to have taken place under his son Merneptah, with whom the decline of Egypt began.

The memory of Israel's bondage and deliverance is woven into the words of legislator, historian, psalmist, prophet and priest; throughout the ages and it was above all the remembrance of the Exodus which heralded the birth of Israel as a nation.

No people would have invented the stain and dishonor of slavery in a foreign country . . . it was completely contrary to tradition at that time. The whole story of Israel is one long protest against idolatry and inhumanity. Whereas Egypt's religious life revolved around worship of the dead, to which the pyramids are a testament, Judaism has always been a religion of life, declaring man's humanity to man as the most acceptable form of worship to the Creator.

Israel in Egypt was like a child. Only **out** of Egypt could it grow, uncontaminated by the poisonous influence of a decadent civilization.

When we re-tell the story of our bondage, it has a greater significance hearing it in Israel, in our own independent land. Now, we do not say: "Next year in Jerusalem," for we are already here. We say: "Next year in Jerusalem the Rebuilt," referring to the Messianic vision of the reconstruction of the Temple in Jerusalem.

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HAV-A-KAR LEASING

חג שמח

Unlike "extremely biting, anti-Israel" press

Cairo's Kol Kahir turns to propagating goodwill

By
JUDITH KAHN

CAIRO [JTA] —
Hebrew lessons by radio are nothing new in Israel, a country ever seeking to expand its Jewish population by absorbing new immigrants.

But one of these "Let's speak Hebrew" series has an unlikely source. The program is being broadcast from the television and radio building in Cairo, and among its listeners are Egyptian students of Hebrew language at Cairo University, Ein Shams and El-Azhar.

In existence since shortly after the Egyptian revolution of 1952 that subsequently brought Gamal Abdel Nasser to power, "Kol Kahir" — as the station is called — was established by the government with the express aim of broadcasting hostile information to the citizens of a state which it sought to destroy.

"In the past," says Ahmed El-Himaly, the station's manager, "we always tried to base the tone of our program on an assessment of the Israeli citizen — his mentality, his thoughts, his points of view and his opinions — in the light of the state of war between us, as a soldier, not as a person."

Speaking in proficient though not entirely flawless Hebrew, El-Himaly recalled the early days of Kol Kahir, which he has directed for well over 20 years. "From the very beginning, when we started to broadcast a special Hebrew program for the Israeli people, we had objectives that were 100% psychological, dictated by the state of war that prevailed then."

But El-Himaly maintains that even before the peace between Egypt and Israel, the belligerent tone of Kol Kahir did not discourage Israelis from listening.

The station's ratings reached a record high during the Yom Kippur War, when, he claims, one and a quarter million listeners kept their ears peeled to the radio for the regular announcements by Kol Kahir naming Israelis taken prisoner in the fighting.

Today, El-Himaly speculates, the station enjoys no less than 60,000 regular listeners in Israel.

His assessment may be scoffed at by some Israelis, but it derives from a conviction that steps taken by the station back in 1973 to moderate the tone of its programs would inevitably increase the number of its listeners and expand its influence over public opinion.

"Since the outbreak of the October (Yom Kippur) war," says El-Himaly, "we have adopted a very clear line. Following instructions from above . . . we decided that we must present the facts in their entirety, in order to influence public opinion throughout the world, Israel included.

"Accordingly, our reports became 100% accurate and we started to speak in a very different tone; beginning in 1973, a dramatic and substantive change took place, not only in the texts of our news broadcasts and commentary, but in the musical programs that were added to them.

"We continued this way until the late President Sadat decided in November 1977 to visit Jerusalem. From the moment that President Sadat arrived at Ben Gurion Airport, we received instructions to change our line one hundred and eighty degrees — instead of war, peace; instead of hatred, friendship."

Today a staff of some 90 Egyptians works at the station, churning out daily 5-hour programs that include news in English, French and Russian as well as in Hebrew, commentary, a woman's hour, a program for youth, history lessons on Egyptian civilization and regular lectures by El-Himaly on some aspect of Jewish life in the Arab world in the pre-Islamic and Islamic periods.

"I prepare special material on the ties that have existed between Jews and Arabs in Medina, Mecca and elsewhere," El-Himaly explains, "to show how there has always been a near-complete bond between the two sides — the Jews and the Arabs . . . We enjoyed a genuine peace. So here we have a lesson from the past that we should learn now, as we bear in mind the future."

El-Himaly's optimism about the past and future of Jewish-Arab ties may seem almost anachronistic at a time when relations have soured between Egypt and the Jewish state and when the rest of the Egyptian media are regularly attacking Israel in a manner reminiscent of the Nasser period.

But he sees no incongruity in sounding his orations on the need to cultivate Israel-Egypt friendship amid the freeze in relations imposed by his government and preserved with a persistent chill from his colleagues in the press.

"I never quote from the Egyptian press," he says emphatically. "We have a completely different line . . . Those who write for the press here are addressing the Egyptian masses — intellectuals and the less educated alike — as well as general Arab public opinion. And you could say their style is extremely biting, anti-Israel. This is clear."

In contrast, says El-Hamaly, Kol Kahir avoids singling out individual Israeli officials for criticism or censuring Israel as a state, all the while maintaining "our full right to analyze objectively and comprehensively, the positions taken by Israeli leaders."

Can a man who for nearly 20 years wielded the tongue of his enemy as a psychological weapon of war, feel entirely comfortable using it as a public relations tool for a nominally friendly state, with the declared aim of promoting friendship and understanding?

The turnabout was completed last spring when the Radio and Television Association of Egypt and the Israel Broadcasting Authority concluded a protocol of co-operation, just before the eruption of the war in Lebanon. The lessons in Hebrew, says El-Himaly, are provided by Israel within the framework of the protocol, and the director-general of Israel Radio has provided musical recordings as well — "another sign," he says "of the new co-operation between us."

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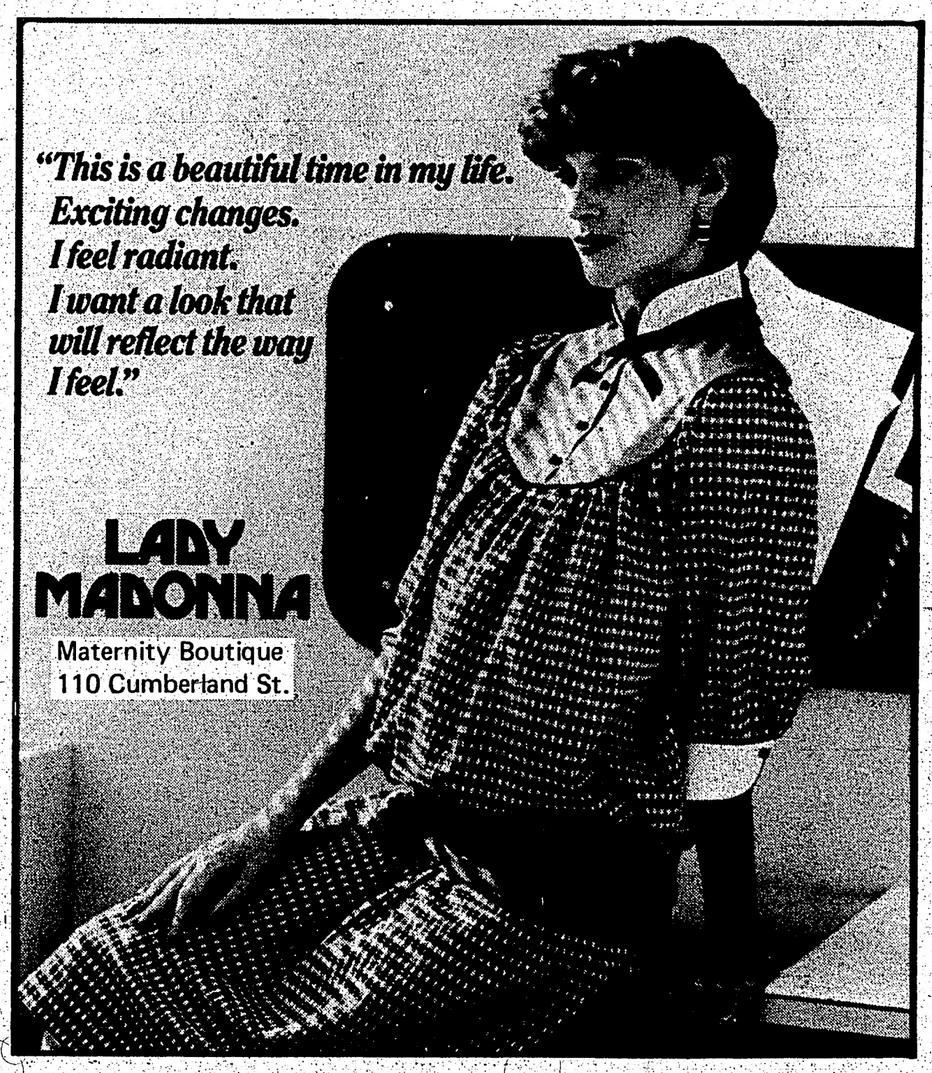
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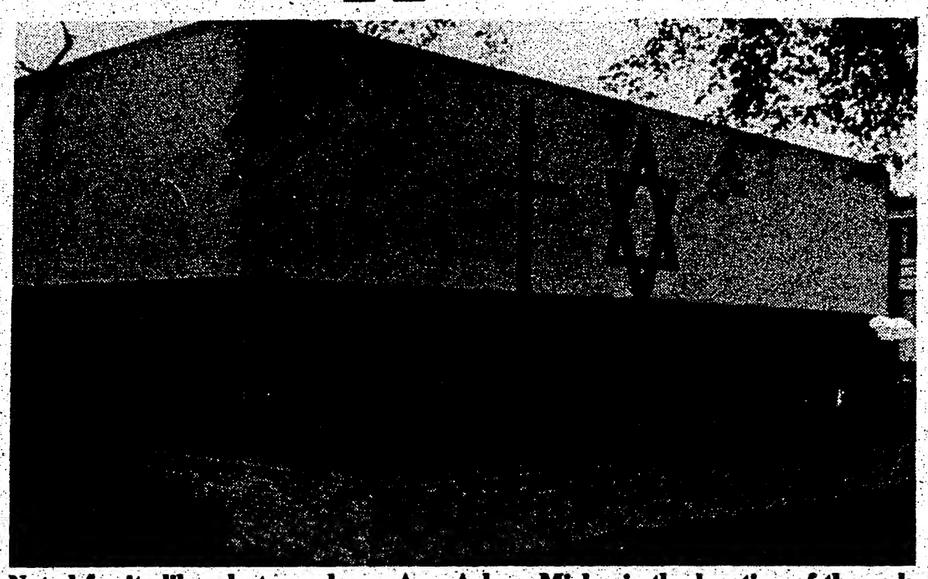
Joint Reform-Episcopalian Passover service

Star and Cross appear together in liberal Ann Arbor

By
HENRY SREBRNIK



Noted for its liberal atmosphere, Ann Arbor, Mich., is the location of the only co-owned church and synagogue in the world. Genesis is the home of Temple Beth Emeth and St. Clare's Episcopal Church.

ANN ARBOR, Mich. — "Just to drive by and see the Cross and Star standing next to each other blows some people's minds. I think it inspires more people . . . but it does upset some."

Rabbi Ralph Mecklenburger of Temple Beth Emeth is referring to two 15-foot wrought-iron objects, a Star of David and a Cross, the symbol of Christianity, on the grounds fronting a modern structure along a main street of Ann Arbor, a large college town of 107,900 people 35 miles west of Detroit.

Just as unusual is the building itself — a joint sanctuary for his Reform congregation and St. Clare of Assisi, an Episcopalian church.

Ann Arbor, home of the University of Michigan, is noted for its liberal atmosphere. This extends to the Jewish community of 3,000 permanent residents, a large proportion of them the families of college professors and highly skilled professionals.

Besides the Reform temple, there is a large Conservative synagogue — but no Orthodox one. (Those who are Orthodox daven at the campus Hillel or Chabad House.) Even the left-wing New Jewish Agenda chapter, composed of about 50 people, mostly graduate students, is considered respectable enough to belong to the Jewish Community Council, whose president, Dr. Elaine Pitt, is a psychiatrist.

Clearly, an unusual town and one conducive to such an experiment. "It's not the sort of thing that could happen anywhere," agrees Rabbi Mecklenburger, a 36-year-old native of Chicago who was ordained at the Hebrew Union College in Cincinnati. "We are so far the only co-owned church and synagogue in the world, though there are others that share buildings. However, Jews are the renters in those."

Temple Beth Emeth, founded in 1966, was in that same position for a number of years prior to the formal amalgamation. "We had been renting space for about five years from this church, in the older section of the present building. We used only the sanctuary, and had to put a cover over the cross and carry in a portable ark each time we had services. Also, we had been renting space in a public school for our afternoon Hebrew school.

"We got to the stage where we felt we had to get proper, permanent facilities. The church suggested we stay here, as the arrangement was working beautifully. The stark, simple architecture of the building could be modified to accommodate a synagogue; as for our school, it was agreed we build an addition to the structure."

What resulted was the formation in 1974 of a corporate entity, Genesis of Ann Arbor, which owns and maintains the physical plant — heat, lighting, landscaping, etc. — and provides joint secretarial services for the two congregations. As co-proprietors, each congregation elects three members to the Genesis board, which in turn assesses operating expenses. [Beth Emeth has a membership of about 225 families; St. Clare's has 175.]

Theologically, the two groups remain distinct entities, of course, and each worships with only its own symbols present in the sanctuary. It is arranged in such a way that little need be disturbed: a small cross at the front is hinged and can be bent out of sight for the Jewish service. As well, the Cross of St. George flag displayed by the Episcopalians is replaced by an Israeli one, and the kneeling cushions used for communion in front of the altar are removed.

Rabbi Mecklenburger calls the experiment a success, noting that the interfaith resolutions committee set up at the time of union for any serious problems has never had a meeting. "We had a 5-year relationship before, we trusted each other," he explained, adding that Reform Jews and Episcopalians are socio-economically similar, whatever their religious differences.

Gloria Cain, former secretary for Genesis and herself a member of the church, agrees that both congregations were very supportive — "it's been an incredibly generous union on both sides, very enriching." She added, laughing, "they babysit for us at Christmas, we babysit for them on Chanukah."

Mecklenburger explained that scheduling conflicts over holidays rarely arise. The Jews worship Friday evenings, the Christians Sunday mornings. As for holidays, he pointed out most Christian ones are observed during the day, unlike Jewish festivals which begin at nightfall. The exception, Christmas eve, does fall on a Friday night every few years and when that happens, "we let them use the sanctuary and we use the social hall for Shabbat."

The building has only one kitchen. Though Beth Emeth doesn't allow pork or shellfish at its functions, it is otherwise not observant of kashruth.

The two congregations, in fact, have a joint Passover seder, which is entirely Jewish in content. Other common activities include an annual Thanksgiving service; comparative religion classes taught by Mecklenburger and Rev. Douglas Evett, St. Clare's minister; and special events such as the "Day of Jewish-Christian Understanding" held last fall.

Mecklenburger admits both groups lost a handful of members unable to come to terms with this "living interfaith project," but in general the Jewish community is proud of it.

Responding to questions about the increased likelihood of assimilation in such an environment, he says: "To live in Ann Arbor, or most of America, is to flirt with assimilation. We interact with Christians constantly. The antidote is not ghettoization but education — and this fosters it."

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Julius Vogel, Isaac Isaacs, John Monash

Down Under's Jewish statesmen recalled in stamps

By
JAMES MONTAGNES

Australia has honored some of its famous Jews in recent years by issuing commemorative postage stamps. Shown above are, l. to r., Sir Julius Vogel, Sir Isaac Isaacs, Sir John Monash.

Just over a century ago Sir Julius Vogel became the first Jew to be Prime Minister of a British colonial government.

Sir Isaacs was the first native-born Australian named governor-general of Australia in 1931.

Sir John Monash became commander-in-chief of Australian and New Zealand (ANZAC) military forces in Europe during World War I.

Postage stamps portraying these three leading Jews from Down Under have appeared in recent years.

Sir Julius Vogel was a financial specialist, becoming colonial treasurer of New Zealand in 1869. The country was then a dependency of Great Britain and did not attain Dominion status as a self-governing member of the British Commonwealth till 1907.

Vogel was successful in obtaining a large loan for the colony from Great Britain to build roads and railways. When his political party came to power in 1873 he was named Prime Minister.

Among his political goals was the reduction of provincial powers within the country in favor of the federal government. This cost him popularity and he resigned in 1875 while on a visit to London, where he was knighted by Queen Victoria.

He again served as Prime Minister for a short period in 1876, then was appointed New Zealand agent-general in London from 1876 to 1881.

He returned once more to New Zealand in 1884 to become colonial treasurer for a second time, resigning in 1887 and withdrawing from politics.

Vogel was born in London in 1835, of Jewish parents, emigrated to Australia during the 1852 gold rush. In 1861 he moved to New Zealand where he helped found the Otago Daily Times and was elected to the colonial House of Representatives two years later. After leaving politics in 1887 he returned to England where he died in 1899.

New Zealand issued a stamp to him in 1979.

Sir Isaac Isaacs was born at Melbourne in 1855, his father having come from Poland in 1851 during the Australian gold rush. Sir Isaac was a practising Jew, though not a Zionist, and it is reported that at age 90 he took part in anti-Zionist controversy.

He studied law at Melbourne University, graduating in law in 1880. He entered politics soon after, was elected to the Victoria state government in 1893, became solicitor-general and the following year attorney-general.

For a short period in 1899 he was acting premier.

Elected to the federal parliament he became attorney-general. In 1906 he was named chief justice of the federal High Court, a post he held for 24 years. In 1930 he was appointed chief justice of Australia and the next year the first native-born Governor-General of Australia.

He was knighted in 1928 by King George V. He died in 1948.

A stamp showing him in vice-regal uniform was issued by Australia in 1973.

Sir John Monash was born in Melbourne in 1865, his parents having emigrated from Austria where they had published Hebrew books in Vienna. During his life he took an active part in Jewish affairs and was president of the Zionist Federation of Australia in 1928. In Israel a village, Kefar Monash, is named for him.

A brilliant scholar, he studied engineering in which he held a doctorate, graduated in arts and law, and studied medicine. After 1900 as an engineer he specialized in reinforced concrete construction. He joined the Victoria state militia in 1884, became an officer three years later and was a colonel at the start of World War I.

During the campaigns in the Middle East he commanded the Australian brigade at Gallipoli in 1915 in a bitterly fought campaign for control of the Dardanelles Strait. In 1918 he commanded the Australian and New Zealand forces, and aided Canadian forces in the capture of Vimy Ridge. He gained a reputation as the most resourceful leader of the British Army. [The General Monash Canadian Legion branch, Winnipeg, is named after him.]

Towards the end of the war he received honorary degrees from Oxford, Cambridge and London Universities.

Returning to Australia he re-entered the electrical engineering profession, utilizing the large deposits of brown coal deposits in Victoria to power the electric generating stations. He was chairman of the Victoria State Electric Commission and a vice-chancellor of the University of Melbourne.

Monash was knighted during the war. He died in 1931.

Australia issued a stamp to Monash in 1965 on the centenary of his birth.

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Gifts donated to Falashas

An unusual mixed marriage in Washington

By
JOSEPH POLAKOFF

WASHINGTON —

The bride was a distinguished Baptist Black who converted to Judaism. The groom, equally distinguished, was a white Jewish civil libertarian.

And the newlyweds donated a tenth — or tithe — of their cash wedding gifts to the oppressed Jews of Ethiopia.

The recent wedding of Rachel Birtha Eitches and Edward Eitches of Washington may well reflect a growing trend toward mixed marriages in the U.S.

At 35, with BA and PhD degrees from two universities, majoring in Spanish, French and inter-cultural communications, she is chief of the Voice of America's Hindi language service.

At 33, the son of a former synagogue president, a Harvard Law School graduate intensely devoted to Jewish and civil liberty causes, he is trial attorney for the U.S. department of housing and urban development.

They met at an Asia Society symposium on Afghanistan.

She converted to Judaism, taking two courses over a period of 18 months — one by the Washington Board of Rabbis and the other by studying with Rabbi Harold S. White of Temple Sinai, a Reform congregation.

She entered the mikvah at the Silver Spring Jewish Centre.

Says Rabbi White who is also chaplain at Georgetown University: "Her Hebrew is excellent; she was interested in Jewry before meeting Ed. Both are concerned about oppressed Jewry."

Their wedding was performed by Rabbi White at Washington's largest Conservative congregation, Adas Israel, of which Eitches is a member.

"The intermingling" of Blacks, whites, Jews and non Jews — about 135 in all — was "very positive," White said.

Members of both families came . . . some from the West Coast.

The attendance included Japanese, Turks, Hindus, Syrians. They danced to the hora and disco, raised the newlyweds in chairs, heard traditional Hebrew music.

Adas Israel's Cantor Arnold Saltzman and Organist Russell Woolen rendered Sephardic and oriental music.

Ginsette Spier, a Moroccan Jewess who teaches Sephardic cooking, provided delicacies following recipes used in Morocco. The photographer was Rajan Devades, an Indian, who passed up an assignment in New York for an affair honoring Egyptian President Hosni Mubarak to be a wedding guest.

"We tried to express the dimensions of Jewry," the bride said. "My Black friends were not aware of the diversity of Jews. But, then," she chuckled, "some of our Jewish friends weren't either."

The bride wore a Middle Eastern-style wedding gown, festooned with gold thread and pearls. He wore a tuxedo.

Remembering the Falashas, the oppressed Black Jews of Ethiopia, the newlyweds disclosed they were donating a tenth of their cash gifts to them. "All this bounty," Eitches said looking at a gift-laden table. "We felt like we should share some of it."

White said that to his knowledge at least ten Blacks in the Washington area have converted to Judaism during his 15 years in Washington and he has personally been involved in six conversions. "Their children are Jewish," he said.

He noted that Blacks are affiliated with Reform, Conservative and Orthodox congregations in Washington.

How did the parents react to the marriage? The bride's father said the reaction in his family was mixed. "We batted it back and forth and then decided, hey, these two people are in love; they fit together," he said. "It's up to them. When your children get married, the two families stand behind them. It's the world that tears you apart."

"The idea that all Jews are accepted, or all Blacks are accepted, is not the way it is," the bridegroom's mother said. "We love both these children. But it may not be easy going for Rachel and Eddie. We just hope the world accepts them."

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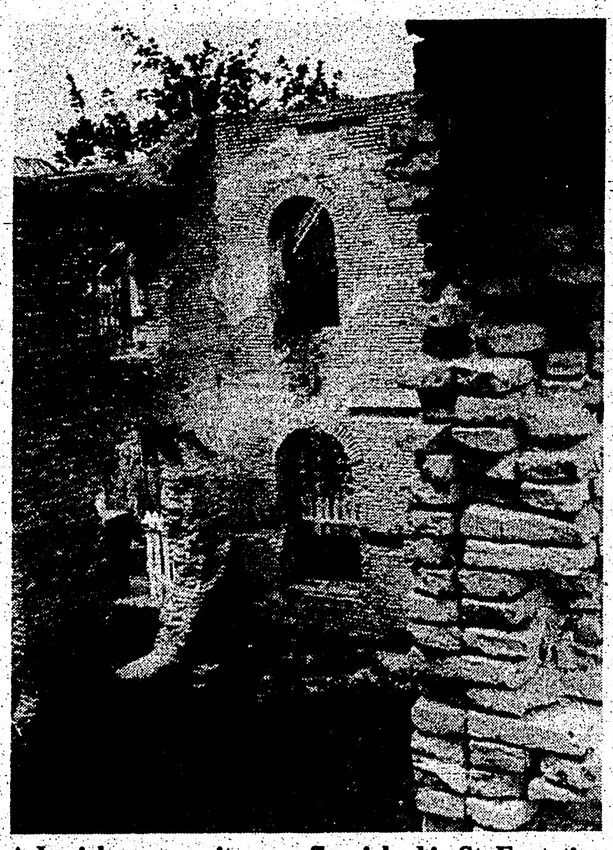
Antilles' remote St. Eustatius

Synagogue ruins recall island's rich Jewish past

By MARTIN BETCHERMAN

Visitors to St. Eustatius today do not find a Jewish community. Yet the ruins of a synagogue on the tiny island are a visible reminder of a once prosperous congregation that existed in the 18th century.

As part of the Netherland Antilles located in the eastern Caribbean, St. Eustatius, better known as Statia, now receives few tourists compared to Curacao or St. Maarten. Around the mid-18th century, however, Statia was one of the most important trading posts in the Caribbean area.



A Jewish community once flourished in St. Eustatius [Statia] but all that remains now are the ruins of a synagogue, built in 1739.

The origins of the Statian Jews go back to the Sephardim of Spain and Portugal. Coinciding with the voyage of Columbus, the Sephardim had been driven out of the Iberian Peninsula by the Inquisition. The poorer went south into North Africa; the wealthier ones migrated northwards into western Europe including Holland.

Holland had become a haven for dissenters. In the rest of Europe overt discriminatory laws prevented Jews from participating in public life or openly practicing the Jewish religion; but Dutch Jews did not face such official discrimination. Holland recognized them as citizens and allowed them basic civil rights.

Once again, as in Spain and Portugal before the Inquisition, Jews became prominent in business and the professions.

Meanwhile the first community of Jews in the New World was founded at Recife in northeastern Brazil. Originally a Portuguese colony, Recife was taken by the Dutch in 1624 and recognized by Portugal in 1654.

During the brief Dutch rule, the Jewish community of several hundred thrived in the atmosphere of religious freedom. Many of the Jews were Marranos who had openly reconverted to Judaism when the Portuguese left Brazil, and the rest were emigres from Holland who arrived after 1624.

Unfortunately the return of the Portuguese marked the renewal of the Inquisition, which would officially continue into the 19th century. Again faced with religious persecution, the Jewish community was forced to leave.

Most went to Holland, while others settled in the Dutch colonies of the New World including New Amsterdam, later called New York, and Curacao. From Curacao Jewish merchants began to visit and settle in Statia by the late 17th century.

By the mid-18th century the Jewish merchant families were very prosperous. There was not the anti-semitism which existed in Europe and there were good economic opportunities on the island which became a free port in 1756. Jews had the same rights as Christians and could freely engage in commerce, shipping and banking.

The Jewish community maintained close links with Amsterdam, Curacao and New York. Links with the other Caribbean islands were also established through marriage.

As the historian of St. Eustatius, Dr. J. Hartog, tells us, the congregation of Statian Jews was given the name of Honen Dalim, which means "who shows mercy to the poor."

In 1939 the Netherlands government gave permission for the building of a synagogue. Samuel de Leon, the leader of the Jewish community, was sent to the Mikve Israel Synagogue in Curacao to get the needed financial assistance.

In 1772, when the Statian synagogue was badly damaged by a hurricane, Jewish communities in Amsterdam, Curacao and New York donated money for its rebuilding.

Today, only the mustard-colored walls remain of the synagogue located in the Upper Town of Oranjestad, Statia's chief population centre. Surrounded by more recent structures, the walls of the rectangular building are constructed of yellow bricks that were brought over from the Netherlands as ship's ballast. Remains of the plastering which once covered the interior walls can still be seen.

The roof has long since disappeared, probably as the result of a hurricane, and the floor is now covered by grass. One architectural feature is the staircase which once led to the women's gallery.

In 1973, a group of volunteers led by a California rabbi cleaned the ruins of this synagogue which is one of the three oldest in the New World; the other two are in Curacao and Surinam.

Since all the archival material on the island was destroyed first by the hurricane of 1772 and later by an English raid in 1781, no descriptions of the synagogue exist today. However, the interior might have resembled the Mikve Israel Synagogue which has become a popular tourist attraction in Willemstad, the capital of Curacao.

In the same year that the group of volunteers cleaned the ruins of the synagogue, a mikvah was discovered near the Jewish cemetery. Hidden by rubble and bush for generations, the mikvah had become a duck pond. A huge copper kettle was found at the bottom of the ceremonial bath which was used to heat the water. Also, the ruins of the men's bathhouse stand beside the mikvah.

A cleared path leads from the mikvah to the cemetery located at the edge of the town. In 1973 the heavy vegetation overgrowth was removed to reveal the tombstones.

Many of the tombstones are damaged and weathering has eroded most of the inscriptions; but some have been preserved or repaired so that the lettering is easily readable. The earliest legible date is 1742 and the latest is 1843.

Almost half of the inscriptions are in Portuguese and Spanish with the rest in Hebrew or English. As in 18th-century Holland, Dutch Jews in Statia were still using Spanish and Portuguese on their tombstones 200 years after their ancestors had left the Iberian Peninsula.

Some of the stones are very decorative which suggests a prosperous family. The tombstone which bears the date of 1843 stands over the grave of Judith Jacobs, whose maiden name was Waag. Belonging to one of the wealthiest Jewish families, Judith Jacobs was among the few remaining Jews on the island by that time. Other stones record the names of Sephardic merchant families, such as the Henriques who are still prominent in the West Indies.

Another grave belongs to Samuel Hoheb, a native of Amsterdam. Dr. Hartog tells us that Hoheb was one of two signers of a protest petition to the British Parliament, complaining of the hardship suffered by Statian Jews as a result of the English raid of 1781.

During the American War of Independence, large amounts of weapons and gunpowder were smuggled from Europe through Statia to North America. This flourishing trade was stopped by the arrival of a British fleet under Admiral Rodney who easily captured the lightly defended island in early 1781. Determined to destroy this supply base for the rebels, Rodney confiscated merchandise that was later sold at public auction, and he deported many of the merchants. Among the merchants deported from the island during the British occupation was a group of Jews.

By 1781 the Jewish population numbered about 350, which included 101 adult men. A few days after Rodney seized the island, these men were assembled in the weighing house and searched for money. Thirty were immediately expelled to the nearby British colonies of St. Kitts and Antigua, leaving behind their wives and children, and the rest had to stand by and see their confiscated property sold.

In a letter to Rodney, the remaining Jewish population wrote of the hardships caused by the arbitrary confiscations and deportations. Describing themselves as law-abiding and loyal to the king, the community appealed to the British sense of humanity and justice.

Using the fact that they were now British subjects, the Statian Jews sent a petition to protest the actions of Rodney, who had by then returned to England. The petition asked for financial compensation for the seizure of property.

Coming to the defence of the Statian Jews in the British Parliament, the great orator Edmund Burke strongly criticized Rodney's treatment of them and made a motion to condemn the admiral. Emphasizing the important role of Jews in international commerce, Burke described the pauperization of merchant families in Statia resulting from Rodney's public auction.

He cited the example of the unfortunate Pollock brothers who had been banished from Rhode Island by the American colonists for importing English tea only to be victimized once again by the British in Statia.

Burke's notion was rejected by Parliament on the principle that the goods and ships were the spoils of war.

As part of the merchant class, Jews began to leave Statia after 1795 when the island went into a decline from which it has never recovered. Following the death of the cantor of the synagogue, Jacob Robles, in 1792, no successor seems to have been appointed.

During the early part of the 19th century, the once beautiful synagogue fell into decay from neglect. Population figures for 1818 indicate that only five Jews still lived on the island.

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חג שמח

26 Cohens in Lisbon—not one is Jewish

Portugal's Jews down to 300, in nation of 10 million

By ELAINE AND ROBERT ROSENTHAL

—Recent studies have indicated that the Jewish community in Portugal appears headed for extinction. One study suggested that this could happen in the next few years. We recently decided to visit Lisbon, which is, in fact, the Jewish community in Portugal, in order to observe this tragic demise.

Although Jewish communities existed in Portugal for over a thousand years, by the end of the 18th century, as the result of forced conversions of Jews to Catholicism, and the dreaded Inquisition, synagogues and Judaism as a formal religion had ceased to exist. Indeed, at the beginning of the 19th century Portugal found it necessary to import Jews — to create outlets to improve the country's economic decline.

Jewish merchants living in British-owned Gibraltar were encouraged to settle in Lisbon. Later they were joined by Jews from Tangiers and Morocco. These Jews were the nucleus for the present community.

However, it was not until 1892 that the Jewish community was granted official recognition by the crown. Finally, in 1902 the dream of a synagogue was realized and Shaare Tikvah (Gates of Hope) was built at 59 Rua Alexandre Herculano, then and now Portugal's only active synagogue. The new Portuguese republic gave the community statutory status in 1912. At that time the community had 500 members.

It was to this synagogue that we headed when we arrived in Lisbon on a late Friday afternoon. The Rua Alexandre Herculano is off Lisbon's main boulevard, the magnificent Avenida Da Liberdade, and within easy walking distance of its main downtown hotels. The synagogue could be easily missed.

Number 59 is two 20-feet high wooden gates with concrete walls on either side. Behind the gates and wall is a tree-shaded courtyard, and the synagogue set back, almost parallel to the street is barely visible. In 1902 when the synagogue was built, non-Catholic places of worship could not front a public thoroughfare.

The gates are locked. To be admitted you must ring a bell and be observed. The woman who answered our ring, in excellent English, told us that we would be welcome to attend the evening Sabbath services at 8 and the morning services at 9.

That evening we returned before the start of the services and found several uniformed policemen in front of the gates and in the courtyard. We later learned that the authorities insist that local police be present whenever the synagogue has services.

Awaiting a minyan we had time to admire the synagogue's impressive interior, a blend of Eastern and North African styles. We were also impressed with the 400 empty seats, most with brass name plates of their owners.

Finally, around 9 we heard some American voices and eight vacationing dentists from Philadelphia, a few accompanied by their wives, entered. At last, a minyan!

Soon, thereafter, some locals joined the group.

In all, there were 14 men and five women. The service was led by a young man with a strong melodious voice. The chanting was loud and the singing joyous. After the service we learned that the young chazzan was the rabbi's 17-year-old son.

Saturday morning we arrived a few minutes before 9. Each hour until around noon, some men and a few women straggled in. Finally, we had more than a minyan. Most of the men and women were not youngsters, and as pious Jews they continued to walk to services. Each year the walk took longer and longer.

Good Shabbes

After the service one of the younger men came over to wish us a Good Shabbes. He was a French citizen working in Portugal and invited us to his home for dinner, assuring us he keeps a kosher house.

Monday was the day we were to visit the Jewish community headquarters. To our dismay, both the Jewish community headquarters and centre were closed and had been for some time. We decided to return to the synagogue to obtain the name of a knowledgeable member of the community.

The caretaker led us up the three flights of stairs to the rabbi's office. Here we were greeted by the same woman who had admitted us to the synagogue on our first afternoon in Lisbon, Yvette Davidoff, the rabbi's secretary. We asked if she knew anyone who was available to discuss the community with us. She replied that she was such a person — and, indeed, she was.

After World War II the Jewish population stood at about 1,200, the first significant increase since its 19th century rebirth.

In 1949 a second balcony and additional seats were added to the synagogue and the house of worship was rededicated in a public ceremony attended by religious leaders from several foreign countries. The Ashkenazim also established their own synagogue Ohel Yaacov (Tent of Jacob), no longer in existence. Now, all the Ashkenazim belong to the Shaare Tikvah, and make up half of the membership.

Today the community has 300 members, but only 130 families. With the exception of three Jewish families in Oporto, this is essentially the total Jewish population of Portugal, a nation of 10,000,000. A decade ago there were 600 members.

It appears this downward trend will continue. There are only two or three births, the same number of bar mitzvahs, three to four marriages, and 20 deaths a year. Fifty per cent of the community is over 60.

When we mentioned that the demographics were not encouraging, Miss Davidoff agreed, but optimisticaly added that the community has learned to live within its means.

Services are no longer held weekdays, only on the Sabbath evening and morning. The Jewish hospital was forced to close. For a time it was used as an old age home, but the community could not afford to maintain the building.

There is no longer any Hebrew school or full time community centre, and weekly community dinners are now held once a month.

Few members keep kosher, and kosher meat is available only once a month.

Although financial needs are a continuing problem, more serious problems are the lack of Jewish migration to Portugal and the conversions by Jews to Catholicism. Since Portugal is a country of limited economic opportunities, emigration not immigration has been its history, for Jews and non-Jews.

As for assimilation, the Lisbon telephone directory lists 26 Cohens, double the number listed in 1970. Not one Cohen was Jewish in 1970; not one Cohen is Jewish today. Clearly, at one time, the male members were Jewish, but most have been Catholics for several generations. In a country where the Jewish population is too miniscule for meaningful anti-semitism, there is no compulsion for converted Jews to change their names.

In May 1977 an event occurred which injected optimism into the community. The revolutionary socialist government in Portugal recognized the then Labor government of Israel. The presence of the Israel embassy has given the Jewish community a feeling of pride and security, even though Portugal has never established an embassy in Israel and only insignificant trade relations have developed.

The present Israeli ambassador, Dov Halevy-Milman, participates in community functions, and attends the synagogue on the major holidays. The first ambassador, Ephraim Eldar, was devoutly Orthodox.

The members of the community were always ardent Zionists. Over 150 have emigrated to Israel, an impressive number in proportion to the size of the community.

Near the end of our discussion the rabbi came in. He greeted us warmly. Lisbon's Rabbi Abraham Assor was born in Tangiers and, as a young man of 22, joined the synagogue in 1942 as a shochet and reader. In the 1970s he passed his rabbinical examinations at an Orthodox seminary in New York. Now he is the sole rabbi, Shochet Chazzan, of all Portugal and performs all the necessary religious functions except that of the mohel. The president of the synagogue, Dr. Ruah, a surgeon, performs that function.

Although a small community, all economic classes, except for the very poor, are represented among its members. The members make contributions to the community, and pay a monthly fee for their seat in the synagogue. No funds are received from the government and, unlike in Canada and the U.S., contributions and dues are not tax deductible.

The community has always taken care of its own. About a dozen needy each month receive kosher meat medicine and a monetary allotment. Among its members are 15 medical doctors, but only one lawyer — the only Jewish lawyer in Portugal.

The lawyer, Dr. Max Azancot, is a member of one of the community's oldest families. Although approaching 80, he is still in active practice.

The notion that there will not be a Jewish community in Portugal is inconceivable to Dr. Azancot. It may be smaller, but, he emphasized, those who will be left will be the dedicated and committed ones. He assured us that there will certainly oe a community in his lifetime. And he smiled saying that he comes from a family of long-lived people. His mother was active until her death at 98.

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חג שמח

Kitchens turned "upside down"

Metro hospitals, nursing homes prepare for Passover

By
VIVIEN SHARON

TORONTO —
Metro hospitals and nursing homes are trying their utmost to create a Passover ambience for their Jewish patients and residents.

Topping their list of priorities is the availability of Passover food and kashered kitchenware which in each case requires expense, added personnel and careful meal planning and preparation.

Joseph Mapa, assistant executive director, research and special projects, Mount Sinai Hospital, says "the hospital makes every effort to provide for the needs of our Jewish patients — particularly during this important holiday."

Every year Mt. Sinai has one seder for all Jewish patients and staff who are able to attend. On the last day of Passover, the hospital conducts a Yizkor service in the hospital synagogue. All religious functions are arranged and conducted by the hospital chaplain, Rabbi Sheldon Steinberg.

The seder, which is conducted only the first night, is held in Mt. Sinai's private dining room. Specially designated flatware and dishes for Passover are used and a traditional meal of gefilte fish, vegetables, and roast chicken with plenty of matzoh are available for those on non-therapeutic diets.

Some 20% of Mt. Sinai's patients request Passover meals on their menu plan, says Mapa, with disposable dishes and cutlery used during the eight days.

Lincoln Place Nursing Home on Walmer Rd. undergoes a massive transformation prior to Passover. The private home, which has been in existence for 10 years, is Shomer Shabbes.

According to administrator Evelyn Levinne, everything has to be scrubbed down and dishes and utensils changed at least one week prior to the holiday.

"We try to make the dining room as festive as possible for the 260 residents. Both seders are ceremonial with wine and a seder plate at each table."

A highly popular breakfast dish is matzoh cereal which is softened with hot milk and tea, adds Levinne, who has been the head administrator for five years.

Even though 75% of the nursing home's residents are Jewish, the Gentile occupants truly enjoy Passover as well. "They love the atmosphere, the Jewish cooking which is hearty and generous and particularly the roast chicken," she adds.

Levinne, a registered nurse and licensed administrator, pointed out that Lincoln Place is always looking for volunteers — those who enjoy singing, dancing and theatre. "Senior citizens love that."

Pastor Gerhard Christiansen at Branson Hospital says the hospital tries to accommodate its Jewish patients (about 30% of patients) for Passover.

During the first night a seder is held in the conference dining hall. The meals, during the eight days, are provided at a specific cost and on request through Baycrest Centre for Geriatric Care. Branson does not have kosher kitchen facilities during Passover.

"Jewish lay visitors, through Canadian Jewish Congress, can ascertain who would like to attend the seder. With medical approval, the women's auxiliary assists the non-ambulatory patients to attend when possible," says the pastor.

Baycrest starts cleaning its kitchens 10 to 14 days prior to the holiday. "We turn everything upside down," says Clara Szende, assistant food services director. The staff scrubs the walls, floors, shelves and appliances and then kashers all dishes, cutlery, pots and pans by immersing them in boiling water.

"It's a tremendous job requiring an extra 350 hours," adds Szende, who arranges all menus (and supervises the preparation of 2,500 meals daily) as well as buys all perishable items, hires personnel and oversees catering.

In addition, she supervises the preparation of 200 meals on wheels daily.

There are seven seders ongoing in the Home for the Aged and the hospital, with Rabbi M. Greenspan presiding over the main dining room.

Separate seders take place at Baycrest's other facilities with most of them run by community—volunteers.

Alderman & Mrs. Ben Nobleman and son Mark

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חג שמח

Overlooked in kristallnacht pogroms

Pre-Holocaust Hamburg furnishings at Stockholm shul

By
NORM GUTHARTZ

STOCKHOLM —
Pews, lectern, holy ark, books, prayer shawls . . .

A pathetic pile of inanimate refugees from Germany sat on a pier on Stockholm's waterfront in 1939. Some of the pews were defaced with crudely carved swastikas and anti-semitic slurs.

The year before, it had survived the Nazi rampages of kristallnacht, the infamous "night of broken glass." It was Nov. 9, 1938, when German mobs viciously attacked synagogues, Jewish institutions and private Jewish businesses.

However, the anti-Jewish swarms missed one little shul in Hamburg, and the congregation arranged to have its contents shipped to Stockholm. Today, being used by a vibrant, Orthodox congregation, many believe they are the only synagogue furnishings from Germany to have survived the Holocaust.

The seats are of darkly-stained wood and are tall and lean when viewed from the side — so tall, in fact, that an average-height adult has to crane his neck some to see over the top of the pew in front of him. On the front of the pews, individual seats on hinges open down and, in back, they hold an eye-level book easel above individually-locked compartments for congregants' books, prayer shawls and phylacteries.

One man is given much of the credit for saving that line of pews, the ark that stands before it and all with which they were shipped. A leading member of the Stockholm Jewish community at the time, Hans (Chayim) Lehmann, received a call from his friend, Hamburg Rabbi Josef Carlebach.

German-born Lehmann had started raising his family in Sweden, but moved to Hamburg in 1928 so his children could receive a formal Jewish education. Five years later, with Hitler's ascension to power and the first anti-Jewish boycotts, the Lehmanns moved back to Sweden.

Now, Carlebach was interested in getting the undamaged contents of the synagogue to Sweden, out of reach of the Nazis. Would Lehmann be interested in receiving the seats, ark and sifrei Torah, library and tallitim on behalf of the Jewish community in Stockholm, his rabbi friend wanted to know.

Lehmann's son, Bert, a longtime resident of New York, recalled that his father immediately accepted.

The small synagogue in Hamburg was simply named for the street on which it stood — Heinrich Baarthstrasse — and occupied a suite of rooms on the first floor of an apartment house that was within the courtyard of a second building. Few people who were not members of the Jewish community could have known of its location.

"Everything had to be ripped off the walls and it had to be sent to the pier," Lehmann, who was a young man in Stockholm at the time, said: "Nazis were working on it and they tried to demolish as much as possible."

By the time it all reached Stockholm, it was in "a very bad state," according to Julius Jacobson, Swedish-born son of the Orthodox rabbi of Trondheim, Norway, at the time. Jacobson was in Stockholm when the shipment arrived.

Bert Lehmann was at the pier with his father and other members of the Jewish community when the shipment arrived from Hamburg. "It was such a sad picture. It was fit to be burned as firewood."

Yet, there was a wealth of material a synagogue would need. An entire library of holy books, prayer books for a whole congregation and those especially for a cantor, lamps, curtains, a bimah and as much as 90% of the benches that had been in the Hamburg shul.

"When it arrived, people said, 'It's ready for the junkheap.' My father said, 'No. We're going to get the best carpenters to restore it,' " Lehmann said.

"People had mixed feelings about it," Jacobson said. "It was stored for a long time at the harbor, until they (the community) decided to make a synagogue of it. That was in the summer of 1940."

At the time, there were two synagogues in Stockholm — a large Reform temple near the centre of town and a small Orthodox shul on the south side.

"The small, Orthodox community had knowledge of it," Lehmann said of the synagogue before it was set up, "but the general population didn't know about it. It had a very low profile. It was the war. People had to be cautious." It was only after the synagogue was completed and ready for worshippers that word began to spread.

In fact, the dedication ceremony was reported by several newspapers and attended by Swedish dignitaries.

As for a name, it was called Adas Jeshurun, after a shul in Halberstadt, Germany, built after the 30 Years' War of the 17th Century. In that war, the Jewish community suffered and its buildings were destroyed.

Stockholm, with three synagogues — more than in any other Swedish city — also had the largest concentration of Jews in the country. In all of Sweden there were approximately 7,500 Jews, most concentrated in Stockholm, Gothenburg to the west and Malmo to the south.

Because of unemployment, the government restricted the number of Jewish refugees permitted into the country, though the Jewish community's records from the period indicate that it was active in helping some German Jews get into Sweden.

At first, there was a trickle from Central Europe, followed by the opening of the doors to Jews from neighbouring Norway in 1942 and Denmark the following year, during the Nazi occupation in those lands.

Later, Jews began coming in from other lands as the Swedish government realized the great danger facing European Jewry. According to Jewish community records, some 15,000 refugees passed through Sweden during World War II, some going to Israel, the U.S. or returning to their countries of origin after the war. Many stayed, doubling Sweden's, and Stockholm's, Jewish population.

Adas Jeshurun was a meeting place for many of those refugees during and after the war. From them, there was a minyan every single day of the year, mornings and evenings, Bert Lehmann said. To this day, it is the only synagogue in Stockholm — and in the entire country — conducting morning, afternoon and evening services each day.

Since the dedication, the synagogue has moved three more times, but always has been in the same section of Stockholm.

At its current location on the second floor of Nybrogatan 12, one block from the Stockholm Jewish Community Centre, Adas Jeshurun is serving a new generation — youths reaching bar mitzvah age never having known a period without a strong Israel or without a strong, Orthodox congregation in that part of town.

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A photo exhibition to mark the 100th anniversary of aliya from Yemen was held recently at Beth Hatefutsoth in Tel Aviv. Here a bridegroom and family are shown during wedding celebration in San'a, the capital of Yemen. [WZPS photo]

Yemen capital's Jews depicted

TEL AVIV — An unusual photo exhibition called The Jews of San'a (the capital of Yemen) shown recently at Beth Hatefutsoth, the Nahum Goldmann Museum of the Jewish Diaspora in Tel Aviv.

The photos of Yemenite Jewry were taken between 1901 and 1938 by two German orientalists, Hermann Burchardt, son of a Jewish merchant who had a letter of protection from the Imam Yiyha, yet was murdered on his third visit to the country; and Carl Rathjens, who also spent much time in Yemen as a geographer and orientalist.

It is hard to determine when Jews first settled in San'a. Some believe they arrived in the reign of King Solomon, in the 10th century BC. Others put their arrival in the 7th century, when commerce between Asia Minor and India passed through Yemen.

Poor and often humiliated, Yemenite Jewry zealously preserved its religious and cultural values, inspired by a Messianic longing for Eretz Yisrael.

Widespread aliya to Eretz Yisrael from Yemen started 100 years ago and a third of the Jews had settled in Israel before 1948, the largest aliya percentage of any Jewish community in the world.

Fifty thousand Yemenite Jews came to Israel after the establishment of the state in the "Magic Carpet" operation. About 2,500 now remain in Yemen.

The exhibition marked the 100th anniversary of the first great wave of aliya by members of one of the most remarkable and respected communities in the Israel of today.

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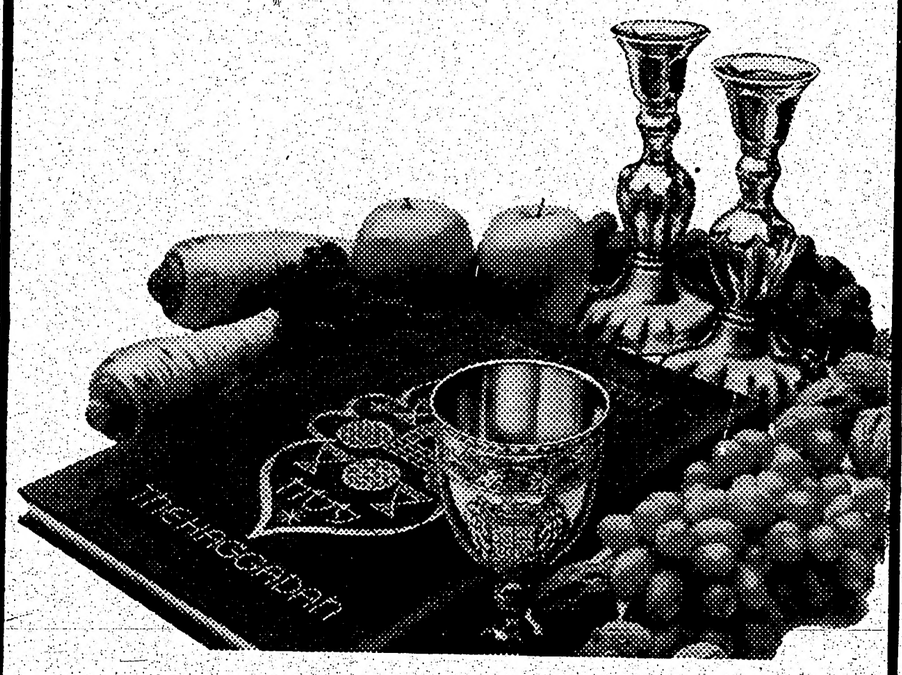

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חג שמח

Eloquent Orthodox Jewish masseur exposes myths in a healing fashion

By
FRANK RASKY

TORONTO —

Kenneth Mason [who wishes his father had not changed his family name from Moskowitz] claims he is Toronto's only Orthodox Jewish masseur.

There's no way of verifying that claim.

But there's no doubt that the former rabbinical student from Ohr Somayich Yeshiva in Israel, with the bushy chestnut-colored beard and eloquent command of Hebrew, is one of the few massage therapists in Toronto who wears a yarmulke while kneading and pommeling his clients.

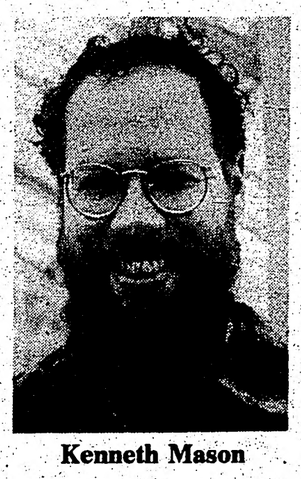
And there's no question at all that the Brooklyn - born, 36-year-old Mason — a onetime draft resister, resident poet at Toronto's hippie Rochdale College, artists' model at the Ontario College of Art, student beekeeper at University of Guelph's apiculture department, Kirkland Lake log cabin-maker, beanbag pattern cutter at Toronto's Curved Space Gallery, and banana leaf trimmer at Israel's Beit Oren kibbutz — is one of the most entertaining practitioners in his profession.

ments of his trade bearing French names: effleurage [French for stroking], petrissage [kneading] and tapotement [cupping with fingers, hacking with the side of the hand, generally stimulating].

Finally, he relaxes you by regaling you with charming stories about his past; and if that therapy doesn't work, he'll enchant you by reciting his poems bearing such titles as Dancing For Dollars and The Sweet, Soft Word of Willy Wimples and My Muse Returns, Rejoice!

It's all part of Mason's technique which helps disprove the popular stereotypes held about masseurs and masseuses.

"Half of the public regard us as body rubbers — a fancy name for a prostitute," he says. "The other half think of us as brawny Swedes, chopping and hacking away at our victims' flesh as though it were mince meat.



Kenneth Mason

"Both are myths. We're not just drugless healers, licensed in Ontario under the Drugless Practitioners' Act, after we've been trained for a minimum of 1,560 hours at a school approved by the ministry of education.

"We're massage therapists. And if you consult your dictionary, you'll see that signifies 'to restore to health or soundness.' "

Mason rather likes the definition of a masseur given by Hippocrates, the first man of medicine, more than 2,000 years ago. In treating a dislocated shoulder, the Greek advised the healer to gain experience in rubbing. "For rubbing can bind a joint which is too loose and loosen a joint that is too hard," he counseled. "A shoulder should be rubbed with soft hands and, above all, gently."

Mason, patently a gentle man, learned his healing skills at the 3HO School of Massage Therapy, formerly located on Spadina at Bloor near the YM and YWHA. He has some amusing stories to tell about the school. The three Hs, he says, stood for "Healthy, Happy, Holy," which was the slogan adopted by the U.S.-born sikhs who founded the school.

"They were called 'towel heads,' because they insisted on wearing Indian turbans on the hottest days," he says.

"They tried to convert the students into becoming kundalini yogas, practicing the Hindu ascetic philosophy. But most of us rebelled. We were interested only in that part of their training that helped alleviate aches and pains and restored your physical and spiritual wellbeing."

Mason, raised by a psychiatric social worker father in New York alienated from Judaism, was taught to embrace his Jewishness only in his 30s. A U.S. rabbi visited the hippie sikhs, saying, "I came here to see what the young people are doing today."

When Mason told him about his problems with his father, who had rejected him as a "worthless bum," the rabbi burst into tears and said something that Mason never forgot: "Your parents left you before you left them."

Delightful healing experience

As he demonstrated recently to this reporter at his apartment-massage salon at Bathurst and Lawrence [telephone 416-782-7284], a $25 hour-long session, is a delightful healing experience for body and mind and jaded senses.

First of all, his wife, Lauren, 33, a pharmacist who is a wonderful cook, plies you with her home-baked hamantashen and mandelbroit.

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חג שמח

Jewish family may be the last in fading Montego Bay community

By GAYE APPLEBAUM

MONTEGO BAY, Jamaica —

Geoffrey and Pat Pinto are, one might say, an endangered species. The Pinto's, along with a handful of their friends, are the last remnants of Jamaica's once flourishing north coast Jewish community.

The dispersal began in the late 19th century. The primarily Sephardic community, with 350 years in Jamaica, headed south to Kingston. Like other Jamaicans, they were drawn to the expanding financial and bureaucratic possibilities opening up in the eventual capital.

Numerous synagogues went up in Kingston as Montego Bay closed the doors and sold its own synagogue at the turn of the century.

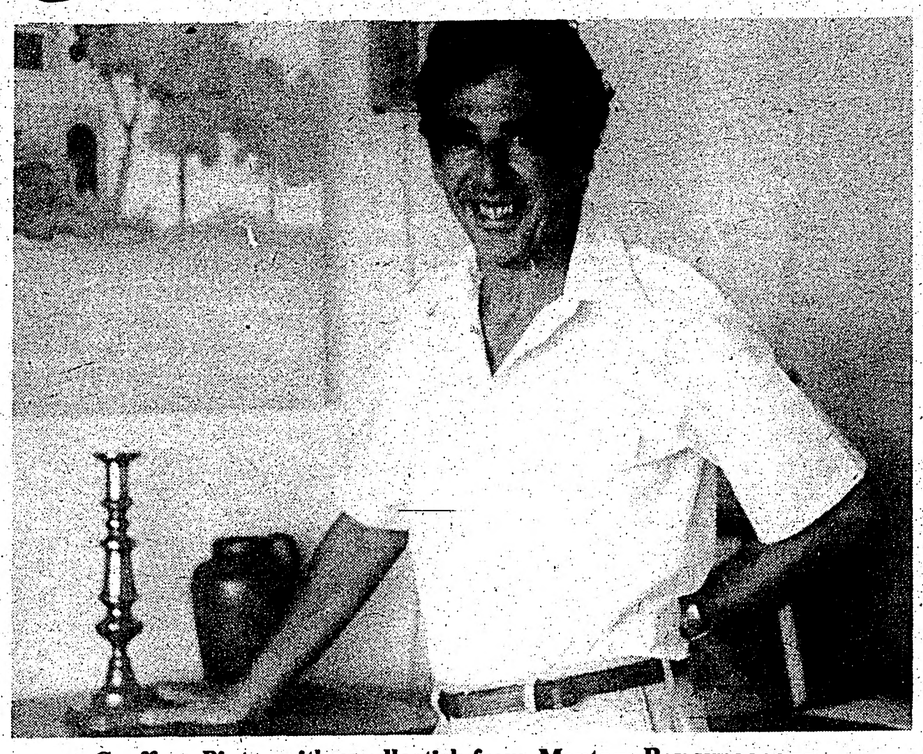
Many Jewish Montegonians remained for another 70 years — until the election of Michael Manley's government. The nationalization policies resulted in large-scale economic upheaval and riots. Most of the Jews moved their businesses and industries to other parts of the world — Australia, Vancouver and tremendous number went to Toronto," Pinto says.

Geoffrey Pinto considered returning to England where he was born and raised (except for his 5-year sojourn with Quebec's Joseph family — his grandparents — during the war).

For Pat, it would have been more difficult to uproot. Her great-grandfather Samuel Hart (also a relative of the Josephs and of Canada's first Jew, Aaron Hart) was the first Ashkenazic Jew on the island and the founder of the Montego Bay Synagogue. Edmond Hart, his son, was mayor of Montego Bay for 25 years.

The extensive Hart family business interests had long ago established close relationships with Jamaica's Black population, who held the Harts in high esteem for their support during the early days of the slaves' emancipation.

But the Pintos are now pleased they waited out the storm. Montego Bay is slowly stabilizing.



Geoffrey Pinto, with candlestick from Montego Bay synagogue

Their souvenir and crafts shop in the sprawling Sea Winds resort where they live is once again filled with returning tourists.

The younger daughter, Deborah (there is a son David at school in England and an older daughter Catherine studying in New York) has recently returned to Kingston to work. In the absence of a bona fide Hebrew teacher, Deborah has taken on the task for the few school-age Jewish children left in the capital.

Pinto says: "Deborah has become quite Orthodox — as Orthodox as one can be in Jamaica." Since there is no kosher butcher Deborah has solved the dietary quandary by becoming a vegetarian.

Kingston's one remaining synagogue has been without a rabbi for more than three years, says Pinto, who, until recently was the synagogue's director. He says services are conducted by a layman, Ernest de Sousa, every Friday "whether there's a minyan or not." De Sousa is also licensed to perform marriages. Circumcisions are performed by Jewish doctors in Kingston.

"The community in Jamaica is dwindling. It has been for some time," Pinto notes. "It is difficult to attract a rabbi. There has not been much new blood in recent years. The community is mostly elderly. The young are away at university. It's a rather uninspiring place for a young rabbi to come to," he admits.

Still, Pinto hopes the location in Jamaica of the United Nations Seabed Authority to monitor the new International Law of the Sea Treaty will infuse some new Jewish blood from the international civil service. He says the Kingston community "is a rather unusual community . . . like an English town. There is no remnant of a Jewish ghetto or specific area where Jews settled. Any rabbi would have to be very adaptable."

But the trustees of the United Synagogue of Israelites continue their search. Several years ago, the UCI founded a day school, Hillel Academy, that has become one of the 10 best private schools in Kingston, says Pinto. If they manage to attract a rabbi, his duties would include religious instruction, even though only 10% of the students are Jewish.

Even though the Pintos are almost the entire Montego Bay community, they are rarely without visitors. Many Jamaica habituees and part-time residents come to Montego Bay, Negril or Ocho Rios during the winter season. "There is always someone who calls up needing a minyan so he can say Yahrzeit or someone who wants to join a seder. The Jewish community listing in the Montego Bay phone book is actually Pinto's number.

Passover, the New Year and Chanukah are always lively celebrations, Pinto says. Jews from Jamaica, North and South America and Europe join the many Israelis who are in Jamaica working on agricultural projects.

The Israelis are warmly welcomed on the island. Jamaica has numerous denominations and is regarded as one of the strongest churchgoing societies in the Caribbean. Members of one of the largest, the Seventh Day Adventists, are strict Saturday Sabbath observers. They are especially close to the visiting Israeli technical experts.

Many Jamaicans travel to Israel each year. The Jamaica-Israel Association in Kingston is very active, says Pinto.

He does not know if he and Pat are truly the last of the Mohicans. He believes the community in Kingston will probably continue in some form for some years yet.

But he admits that even if his own three children do decide to settle in their Caribbean home, they will pass Montego Bay for Kingston. It seems likely that the only reminder of Montego Bay's once tight-knit community in the 21st century will be the old Jewish cemetery on Gloucester Avenue into a corner of the high density hotel chain area.

Pinto agrees that Montego Bay is unlikely to become the home of any major Jewish community again.

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חג שמח

Hanaton, in lower Galil

First Conservative kibbutz to be established, in 1984

By
ANDREA PARKER

JERUSALEM — Target date for the establishment of Kibbutz Hanaton, the first kibbutz of the M'sorati (Conservative) Movement in Israel, is September 1984.

Garin Nitzan, the group trying to set up this new kibbutz, held a seminar in February to attract additional members to the garin (Hebrew for nucleus). Approximately 60 young adults (some married and with children) attended the weekend meeting at a field school Har Gilo, a few miles outside Jerusalem. They came to find out more about the proposed kibbutz.

Kibbutz Hanaton will be situated in the western lower Galilee, between Tiberias and Haifa and just northwest of Nazareth, said Hanan Bowman, 35, and mazkir [secretary] of Garin Nitzan. The site will measure approximately 1,500 dunam [375 acres]. the name for the kibbutz was taken from a nearby ancient town of the same name which is mentioned in the Book of Joshua [19:14].

In February, the garin consisted of 38 members, eight of whom are living in Israel. The rest, for the time being, live in the United States. There are approximately seven children, who are not counted as members, said Bowman.

The first proposal to create a "communal Conservative settlement in Israel" was suggested to a group of rabbinical students by a shaliach in 1978 in one of the U.S.-based Camp Ramahs (part of the Conservative camping program). After the summer, the students, who decided they wanted to make aliya together to a moshav, began to meet in New York, Bowman explained.

They eventually sent a representative to Israel to talk to representatives of the M'sorati Movement, the Jewish Agency and other movements, which could help establish a moshav, he added. But they found that only married families could go to a moshav, and that the M'sorati wanted to establish a Nahal group. Nahal is a branch of the Israel Defence Forces and men and women fulfil their army service by helping to establish a new settlement. These groups cannot go to moshavim, Bowman added, and it became clear the students in the U.S. had to work towards establishing a kibbutz.

Bowman said that the core of the garin no longer includes just rabbinical students, but also involves people with various backgrounds. He has a PhD in Near Eastern languages and literature and his wife Joanne is a secretary at Hebrew University.

Besides the members in Garin Nitzan, there are another 25 to 30 members in Garin No'am, the Nahal group. No'am is an abbreviation for the M'sorati Youth Movement. Bowman explained that the young men and women in Garin No'am are currently in grades 11 and 12, and will officially become a garin in September 1983, when the older students go into the army and join Garin Nitzan members on Kibbutz Kfar Hachoresh, where they will all receive training on establishing a kibbutz.

One aspect of the kibbutz which was raised repeatedly throughout the weekend seminar was: What will make Kibbutz Hanaton a M'sorati kibbutz? Rabbi Sandy Tucker, a teacher at Givat Shapira, a M'sorati school in Jerusalem, explained that rather than viewing Halacha as set, stagnant and fixed, it can be seen as viable and open to re-examination by the culture or environment in which it is being used . . . as long as it is done with a knowledge of the material.

The question is something that will be discussed at future garin meetings and on the kibbutz.

In the case of the involvement of women in religious ceremonies, Bowman explained that the garin decided women could not be counted in a minyan, but they could be counted to receive aliyot to the Torah and read Torah and Haftorah, as they did during the Shabbat service at the seminar. He stressed that the issue was researched by people in the garin who were trained to look at the Halacha and responsas.

There were other discussions on the degree of religious observance, particularly kashrut and observing Shabbat. One guideline already set by Garin Nitzan is that kibbutz members will be shomrei kashrut in public and private, on the kibbutz and off.

When Bowman was asked how kashrut would be enforced, he answered that enforcement is difficult. But, for example, should it become clear that someone is not keeping kosher, he or she would be asked to change. "Enforcement becomes community will or pressure," he said.

Another area of difficulty for the garin to decide upon will be over the matter of language. After the first day of the seminar, it was decided that all subsequent discussions at the meeting would be held in English, since there were some who did not understand Hebrew. But Bowman stressed that Hebrew will be the language of the kibbutz, although in members' own homes, they will probably speak whichever language they choose.

Before making the permanent move to Kibbutz Hanaton, members from Garin Nitzan will spend one year and members from Garin No'am an as yet undecided amount of time, on Kibbutz Kfar Hachoresh, 17 kilometres away from the proposed kibbutz.

Starting in September, the garin members "will be trained as kibbutzniks," said Zaki Shepher, 35, a member of the 50-year-old Kibbutz Hachoresh. This means they will get to know the kibbutz lifestyle, will be assigned work and will receive talks on the cultural, economic and educational aspects of a kibbutz.

"We will educate them towards independence," said Shepher, "so they will be able to found their own kibbutz." After the one year training period, an "old timer" Kfar Hachoresh family will move on to Kibbutz Hanaton for one to two years, to advise the new kibbutzniks on problems that may arise.

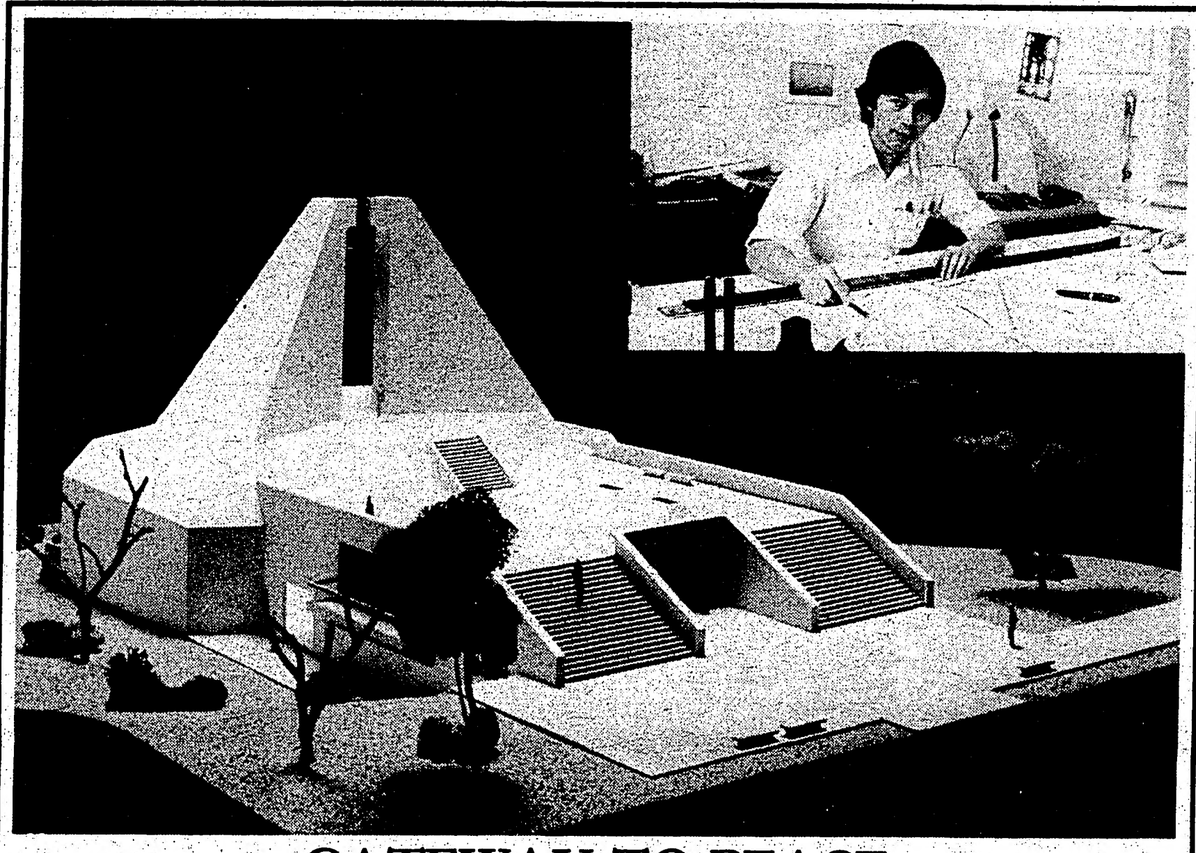
One seminar session with Shepher included a discussion on kibbutz relations with Arab neighbors. The Bedouin village of Bir el Maxur and the Arab town of Kfar Manda are Kibbutz Hanaton's closest neighbors.

Naturally, the kibbutz will start with an agricultural base and Bowman hopes that within a short time, Kibbutz Hanaton will be able to build its own industry.

Since half the garin members are single, Bowman said, activities on Kibbutz Hanaton will not only be directed to families, but also to individuals. For example, there will be longer walking tours for singles and activities like folkdancing later in the evenings.

"It's something we're aware of," he said. "Singles have to find their place on the kibbutz."

For more information about this future settlement or about joining the garin, write to Garin Nitzan, 155 Fifth Ave., New York, NY, 10010 or phone [212] 533-7800 ext. 333.



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חג שמח

Small Barcelona community thrives in increasing freedom

By
JUDY NOYEK

BARCELONA, Spain — A discreet border of Magen Davids frames the front door of Barcelona's Synagogue and Jewish Community Centre. It is the only exterior marking that distinguishes the 5-storey building from other typical residences adjacent to it on a downtown street.

Outwardly inconspicuous, it seems to reflect the profile of this re-emerging Jewish community as it establishes new roots in the country that chronicled the best and worst of Jewish times. This synagogue, dedicated on Sept. 27, 1954, to the memory of Maimonides, was the first one built on Spanish soil since the expulsion in 1492.

Although Spain's present Jewish communities were not legally recognized as a religious body until the mid 1960s, they were quietly organized and offered religious activities before World War II to Jews coming from Greece, Turkey, Morocco and other countries.

In 1968 the Spanish government formally repealed the edict of expulsion, and last year, on his historic visit to Spain, John Paul II became the first Pope to specifically renounce the Spanish Inquisition.

According to Carlos Talvy, administrator of the Jewish community in Barcelona, it is only since 1972 that a more liberal government attitude encouraged external identification on religious buildings outside the Catholic environment.

Anti-semitism is not a great concern among the 3,000 Jews here, the largest Jewish community in Spain today, says Talvy. He referred to "a special class of boys of the right who put swastikas on walls," but asserted that this doesn't brand the public anti-semitic.

It was somewhat disconcerting, though not surprising, to have the synagogue door opened by two armed guards who are on 24-hour duty. The government pays for this protection which the Jewish community requested after the attack on the Rue Copernic Synagogue in Paris.

Speaking with non-Jewish university students left this visitor feeling there is a basic unawareness of the Jewish contribution to Spanish civilization.

Barcelona is cradled between two famous mountains, one, Montjuich, was the site of the 1929 World's Fair, and remains a major tourist attraction. It seemed unusual that the very connotation, "the Mountain of the Jews," has been lost.

It was on this mountain during the 11th and 12th centuries that Jews owned land and a cemetery. They contributed significantly to the growth, prosperity and culture of Barcelona.

Talvy acknowledged that "the local population is now beginning to ask questions about us." He is reluctant to extend invitations for synagogue visits, preferring to wait for requests and several elementary school classes have visited recently Talvey represents the community at regular Judeo-Christian dialogues sponsored by The Jewish Christian Friendship Organization.)

An estimated 200 Israelis, originally from Argentina, live in Barcelona, according to Talvy, unable to adjust to life in Israel, they resettled in Spain. Israeli teachers are employed at the day school and teach the Hebrew curriculum to 110 students in eight grades.

The Jewish community maintains ongoing relations with Israel in spite of the government's pro-Arab position. Funds raised by WIZO here go directly to Israel. Many young adults attend universities in Israel, marry and remain there.

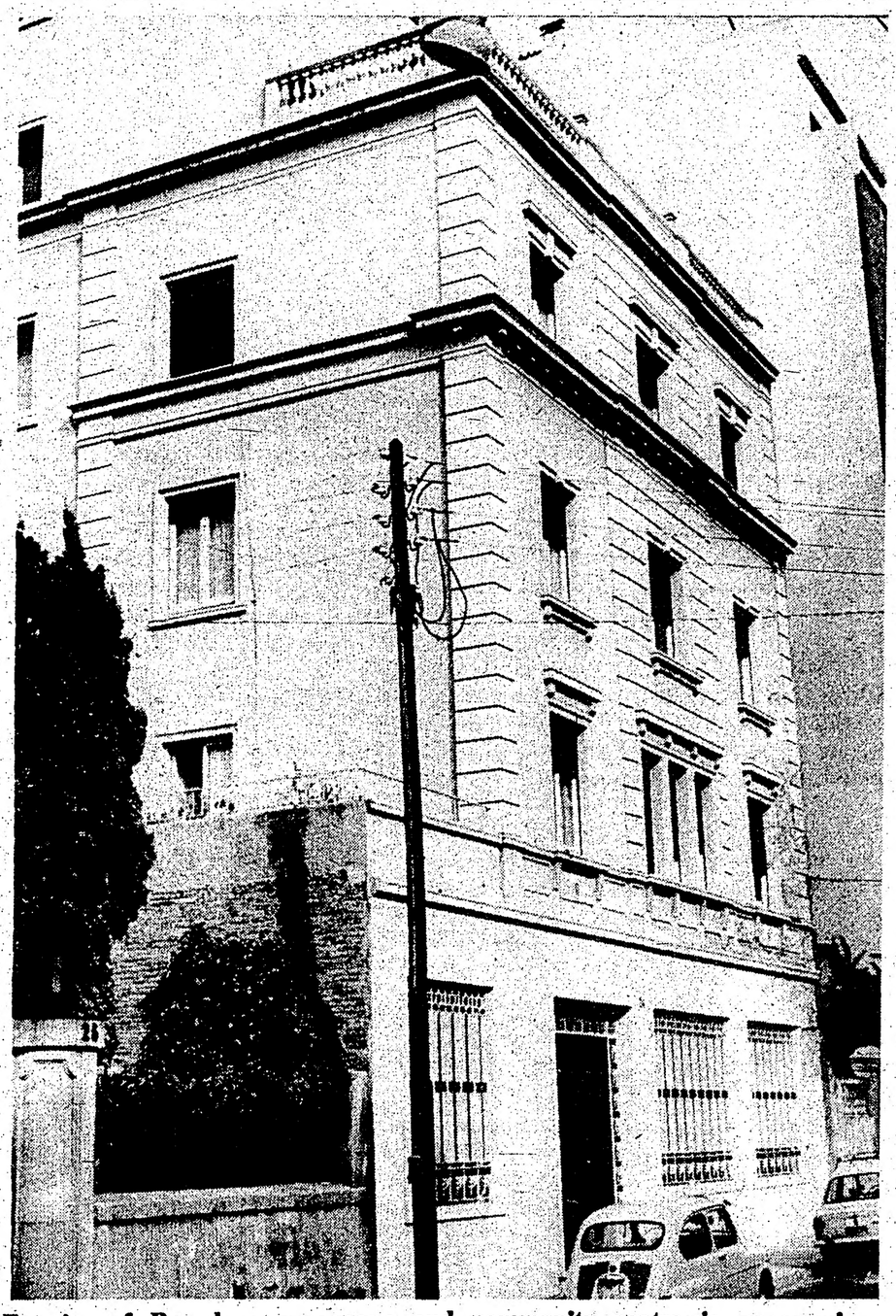
With no formal diplomatic relations between Israel and Spain at this time, Talvy keeps in contact with the Israeli embassy in Lisbon (Portugal) in order to secure visas when needed by Spanish travelers to Israel.

Rabbi Solomon Bensabat serves both the Sephardic and Ashkenazi congregations. He was secretary to the Sephardic Chief Rabbi of Israel before coming to Barcelona 18 years ago. Born in Morocco, he is also the community's mohel and shochet.

Eighty-five per cent of the community is Sephardic. Except for separate sanctuaries in the building, the two groups constitute one community.

The Jewish community maintains itself with personal taxation and donations, but Talvy expects the government's recent new religious liberty legislation will grant them the same financial allocations and privileges as the Catholic community.

Considering the legacy left by the Jews of ancient Spain in the fields of science, philosophy, medicine, mathematics and literature, it hardly seems a selfish or unreasonable expectation.



Exterior of Barcelona synagogue and community centre is unassuming.

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חג שמח

Many issues to be resolved

Arab-Israeli dialogue growing

By
NECHEMIA MEYERS

JERUSALEM —
A dialogue between Israeli and Palestinian academics which began 10 years ago with small, essentially clandestine meetings has changed character of late. Now there are more frequent campus gatherings at which Israelis and Palestinians alike say in public what — out of caution or fear — they had previously said only in private.

Nevertheless, in the view of Bir Zeit assistant professor Rita Giacaman, it was a milestone of sorts when such a meeting was held for the first time recently at the Weizmann Institute of Science, because "the Institute is a singularly important and prestigious academic centre."

What took place in the Institute's jampacked Schmidt Auditorium — at the initiative of several Institute scientists — was both a lively and well-mannered discussion, the tone of which was set by its chairman, chemist Joel Gat. "The time has come," Prof. Gat said, "for Institute scientists long familiar with Princeton and Oxford to become acquainted with institutions like Bir Zeit, which are just around the corner."

Seconding him, physicist Avraham Rinat attacked extremists — like Rabbi Meyer Kahane on the one hand and George Habash on the other — who argued that the gulf between Arabs and Jews was unbridgeable; dialogue between the two peoples, he added, "was an act of reason, not of treason."

Salim Tamari, Bir Zeit instructor in sociology dwelt upon changes that had taken place in the way that Palestinians perceived Israelis. While the Jews of Israel were once seen as a heterogeneous group of people who could be pushed back to their lands of origin, it was now clear to most Palestinians, Tamari said, that a new Jewish entity had been created and that they would have to come to terms with it.

He went on to claim that most of the staff and students at Bir Zeit, with the exception of the Moslem fundamentalists, favored the establishment of a West Bank-Gaza Strip Palestinian state that would live in peace with Israel.

Khalil Mahshi, an educationalist and assistant to the dean of Bir Zeit's faculty of social science, gave details of the proliferating institutions of higher learning on the West Bank and in the Gaza Strip. Best known of them, he said, is Bir Zeit (2,000 students). Others included El Najah (2,500 students), the University of Bethlehem (1,200 students), the Islamic College of Hebron (1,200 students) and the Islamic College of Gaza (1,300 students).

Moreover, there are a half-dozen other post-secondary institutions with hopes of obtaining university status.

In Mahshi's view, there are now too many academic centres competing for a limited number of students and financial resources. What is required instead, he argued, is a greater emphasis on quality education.

When questioned about how all the universities and colleges managed to support themselves, he spoke of contributions from Palestinian millionaires (mainly in the Gulf states) and from the Association of Arab Universities.

Dr. Giacaman on several occasions chided the Israeli military authorities for having closed Bir Zeit from time to time and for harassing its students. She characterized their methods as "brutal and repressive," and charged that they were trying to prevent the development of a Palestinian intelligensia.

When pressed by members of the audience to explain how it was that West Bank universities had only emerged under Israeli rule (there were no degree-granting institutions before 1967, when Jordan controlled the area), she said that this was partly the result of the fact that, after 1967, West Bankers had greater difficulty getting to outside universities. In addition, she went on, what had happened was a natural development that would have taken place in any case.

Truth to be told, the Palestinian academics were also critical of the lack of freedom at universities in the surrounding countries. And when Mahshi was asked to compare what had happened at Bir Zeit with the situation at Amman University, he replied: "Maybe we have more freedom than is available to people in the Arab countries. But we are asking for the freedom that is available in Israel."

The Weizmann Institute people at the meeting talked of possible co-operation with their counterparts at Bir Zeit, though nothing specific was decided upon.

Indeed, according to Giacaman, formal exchange agreements between West Bank and Israeli institutions are not likely at this stage, though, she added, there is certainly room for co-operation on the individual level. She herself has been in close contact with public health experts at the Hebrew University for the last three years because "after a long process of dialogue, trust was established."

Since the Israeli authorities have apparently abandoned their attempt to force foreign lectures at West Bank universities — like other foreigners working in the area — to pledge that they would not support the PLO, this issue was hardly touched upon. And while the Bir Zeit people complained bitterly about the banning of books and periodicals in the West Bank that were freely available in the libraries of Israeli universities, none suggested that they were told what they could or could not teach.

Discussion at the Weizmann evening was so polite that some thorny issues — like the reported PLO financing of West Bank universities and PLO terror — were virtually ignored. However, one member of the audience, reacting to a statement by Tamari that most West Bankers saw the PLO as an organization which expressed their political aspirations, did blurt out something about the PLO's massacre of Christians at Damur. The interjection, however, was not followed up.

At a subsequent gathering in a campus home, Tamari was faced with another, hardly less difficult question from an Institute researcher, who asked: "What would happen to the Arab-populated sections of the Galilee if, as you suggest, Israel would withdraw to her 1967 borders and a Palestinian state would be established in the West Bank and the Gaza Strip?"

Obviously taken aback, but still smiling, Tamari replied: "That would depend on how Galilee Arabs were treated. If they enjoyed real equality, they would undoubtedly wish to remain Israelis. If not," he said with a shrug of his shoulders, "who knows?"

This answer indicates that there are still many issues to be resolved before there can be a true rapprochement between Israelis and Palestinians.

Yet in the view of many Israeli academics, it is worth fostering a dialogue between the two groups.

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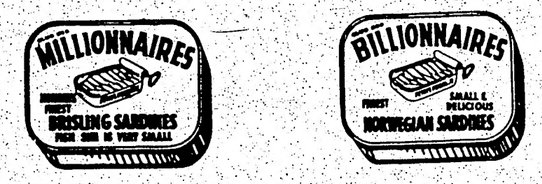

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חג שמח

Passover preparations imply: face all problems squarely

By RABBI SELIG KOROLNEK

Passover, as the ladies can attest, is one of the holidays which calls for the greatest amount of effort and time in preparation. Not only the baalebustehs, but even the men and the children are involved in the myriad details which must be attended to.

Doubtless, one of the high points for any youngster in this season in the big city is to visit a matzoh factory, either with his parents or his teacher. The children observe what great care is involved in the baking, the speed of the mixing, kneading and rolling and particularly, the scrupulous care in cleaning every 18 minutes.

Even the quite young know that chometz occurs when flour made of wheat, barley or spelt is mixed, unbaked, with water for 18 minutes. This familiar scene has remained virtually unchanged over the millennia.

In light of the hustle and bustle in the stringency of the laws concerning chometz, the Amoraim in the Gemarah-Talmud (Pesachim 30:5) a thousand years ago, asked a very simple question — If the rules governing the making of the matzoh from flour and water are so taxing and difficult, why not simply make them out of rice-flour and water, for no matter how long this mixture stands, it cannot ever become chometz? (This suggestion was tendered in the time before Ashkenazic Jews restricted themselves from the use of rice on Passover.) Interestingly enough, the Talmud rejects this suggestion and we make matzoh only out of regular flour and water.

Disregarding the halachic aspect of the talmudic discussion, which need not concern us here, I would like to take a few minutes to analyze it, for I think it reflects an ideology which has enormous implications for our world outlook.

What the Talmud is telling us, very simply, is that Jews don't run away from problems. True, using rice flour for matzoh would eliminate many problems, since it cannot ferment and become chometz. But that would not be solving the problem but running away from it.

When masses of Jews first came to North America some hundred years ago, there were many who condemned it as a treifene medina and refused to have anything to do with the society around them. But that is not the right way. There were others, far-seeing individuals, who looked at the new land and decided that they would just have to work that much harder to build a Torah world here.

And they succeeded.

In our personal lives, there are always problems. Part of the reason for the soaring divorce rate is the attitude that if there is tension or unhappiness the easy solution is: Let's split; let's get out. But more mature individuals realize that it is far better to resolve the problems and to overcome the difficulties.

It does take more effort, more thought, but that is the lesson of the Talmud — don't run away from your problems — turn and face them squarely. Then you will overcome them.

In this vein, there is an amusing tale told of the great Torah genius, Rabbi Jonathan Eibschutz, who lived in Germany in the 28th century. As a little boy, Jonathan once stole the afikomen and refused to return it until his father had promised a huge ransom.

However, when his father started distributing the afikomen to the family members, he skipped little Jonathan.

"Where is my piece?" asked the youngster.

"I'll give you a piece," responded his father, "but only if you promise to absolve me from the ransom you made me promise."

But then the little boy cried in triumph — "Oh, no, I won't. You see father (and here he held it up in his hand), I kept back a piece for myself." That bright little boy had foreseen the problem, and had taken steps to circumvent it.

It is a truism that our lives are becoming increasingly more complicated and difficult. A lesson we can derive from this holiday season is that we must not let those difficulties defeat us, discourage us, frighten us. Whether it be in our personal affairs or civic or communal arenas, let us face up to our challenges . . . and with faith and fortitude we will overcome.

May all of us be blessed with the strength and wisdom to enjoy a healthy and spiritually gratifying Pesach.

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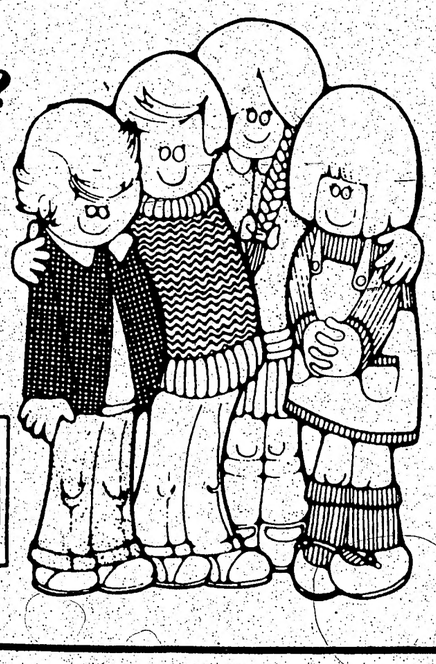

חג שמח

Overcoming personal tragedies, Steinhauer is community dynamo

by
RONA ARATO

TORONTO —
Betty Steinhauer is a woman who makes things happen.

Steinhauer, who has served as the executive vice-president of CORE (Community Outreach in Education Foundation) for the past five years, is delighted with the opportunity this position affords her to work with community organizations.

"I've always been involved in community service," said Steinhauer, who credits her own difficult start in life with giving her the boundless empathy and enthusiasm she brings to her job.

Steinhauer is a youthful 40, a bundle of energy with auburn hair and a ready smile. In a recent interview she recalled how the premature death of her father propelled her into early adulthood.

"My mother wasn't well at the time and I was an only child. So I had to quit school at 15 and go to work."

She finished high school at night and got her diploma. When she was 19 she married Larry Steinhauer, a chartered accountant and settled down to raise a family.

But the Steinhauers' experiences with the dark side of life weren't over. The couple's second child was born with a serious heart defect and died after six frightening months during which Steinhauer recalls spending most of her time at the Hospital for Sick Children, mustering all her survival skills to get through this tragic time.

The Steinhauers then found the nightmare repeated when the baby daughter they adopted developed heart problems which required open heart surgery. She survived and today is a healthy 13-year-old who, along with her 16-year-old sister does all the things that healthy, normal teen-age girls do.

But the horror of those times left a permanent mark.

"Larry and I still go to the Hospital for Sick Children every year to conduct seminars to help parents who are going through what we did," said Steinhauer. "We find that as lay people, we can get through and help them, because we've been there and we really know what they're feeling."

Steinhauer's career in public service began inadvertently when she became involved in the Peanut Resource Group in her own neighborhood. The group was formed to grapple with a number of problems that existed in the Peanut community — roughly the area running north on Don Mills between Sheppard and Finch.

"What we tried to do," said Steinhauer, "was to bring educators and people from the community together to try and develop a trusting relationship and work out material problems in the area."

Although Steinhauer moved on to other projects, the Peanut community project is still going strong and she keeps in close touch with its progress.

After the Peanut project, Steinhauer moved on to community information centres. She was instrumental in starting the Fairview Information Centre and served as first chairman of the Provincial Community Information Association.

It was at this point in her career that she made the switch from volunteer to professional, when she was hired as a community school worker for the Vanier family of schools. In this capacity she established an immigrant resource group and produced a 60-page directory of community services.

Betty Steinhauer

Steinhauer is delighted with the turn her life has taken. With a new 5-year contract from the North York Board of Education she now has the mandate to continue to direct the growth and development of CORE.

Basically, the purpose of CORE is to raise funds for new and existing educational programs and projects that would, traditionally, be funded by public sources. Some of the programs thus sponsored include the Automobile Service Centre, used to train early school dropouts; the Positive Peer Culture project at Downsview secondary school; the Vocational Career Centre and the Seneca-North York sports program.

In addition to her duties with CORE, Steinhauer spends countless hours serving on boards and committees of a number of community groups. She is the current chairman of the North York Business Association and is a member of the finance committee of the North York Inter Agency Council; the management committee for the Youth Employment Service Feasibility Study and on the conference planning committee of the Canadian Centre for Philanthropy.

The door to Steinhauer's office is always open to any group needing advice on fund raising or organization. She can often be found lecturing to fledgling organizations . . . offering a soothing mix of practical advice and moral support.

When asked how she manages to wear so many hats, Steinhauer smiles. "My family's been great. They're totally supportive and I've gotten them used to the fact that I don't cook."

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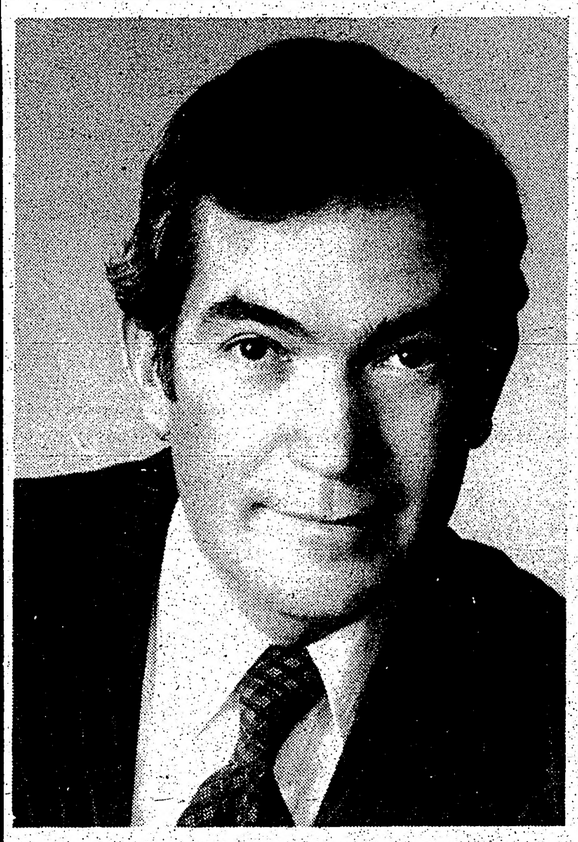

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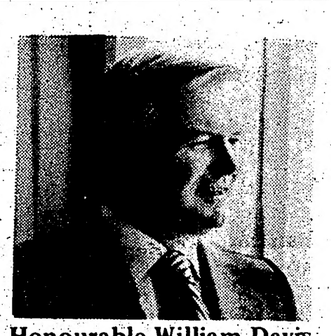

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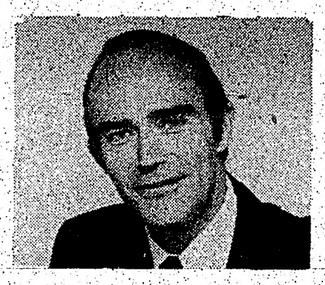

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חג שמח

We take this opportunity of expressing our sincere good wishes
to the Jewish community on the occasion of Passover.

Decorative touches highlight seder, says dining advisor du Coffre

By HEATHER SOLOMON

MONTREAL — The word for "order" in Hebrew is seder, the name given to the first two evening meals of Passover which follow the age-old guidelines of the Haggadah.

Just as religious ritual adheres to a certain order, so should the seder table itself, according to Madame Marguerite du Coffre, author and advisor on table decoration, etiquette and cooking.

Her suggestions for the "perfect seder" are refreshing and original.

After choosing a fine tablecloth and napkins and the best set of Passover dishes and wine glasses, there are three focal points on the table.

The first is the ceremonial platter. "The plate holding the roasted egg, roasted shankbone, bitter herbs, parsley and charoset may be placed on a large silver dish," says Mme du Coffre. "Since all these items are symbolic, so should the decor be meaningful. Around the ceremonial platter, place some halved and edged cactus fruits," she suggests.

Good china or crystal

The red and yellow cactus fruits grow in the desert like the one crossed by the Israelites during their exodus from Egypt. In Hebrew, the cactus fruit is called "sabra" — Israelis go by that nickname since the fruit is hardy and rough outside, sweet and beautiful inside.

Scoop out the inner pulp with a spoon and insert in each one a small water-soaked foam block holding variegated wine leaf plants which can be repotted after use. Moss nicely fills in the gaps between fruit and leaves.

The second focal point should be the holiday candlesticks; the third, Elijah's silver cup.

Though it would be in questionable taste to decorate the bowl of salt water recalling the tears and sweat shed in slavery to the Pharaoh, it is permitted for the cup of water and receptacle for hand washing.

The washing utensils must be placed on a good china or crystal underplate (never a paper doily) and since the meaning of the act of washing the hands is freedom, the underplate can be adorned with a flower blossom.

Floating flowers or individual bud vases at each place setting is another idea in keeping with the fact that Passover is traditionally a spring farm festival; the second day marks the start of the Period of the Omer (omer means sheaf of barley).

Most formal dinners consist of five courses and the typical seder conforms.

Gefilte fish should be served sliced on a bed of lettuce adorned with vegetables, the whole resembling a pinwheel flower design. The roast turkey with potato stuffing, in the great Chef Carmen's technique, may be pre-sliced and sewn together to seem whole — a pull of the thread parts the slices and reveals a centre of stuffing.

Silver place plates remain only until the dinner plate is brought on. The table is "crumbed" (matzoh is notorious) with a large white napkin and silver plate before the dessert arrives.

For Mme du Coffre, commemoration of the Jews' deliverance out of bondage at Passover holds some meaningful memories. She was born Marguerite von Oppenheimer but took her mother's name which is of higher "gotha" when she came of age, as is the custom among German aristocracy.

Home was a massive estate in the Baltics, divided from Germany by the Polish corridor yet under the German regime. "Our estate was self-sufficient," she recalls. "We had our own rivers and woods and electricity, even our own 150-seat theatre in the house. Our dinner table sat 52 and every day there were 33 at lunch, mainly the directors of each sector of the estate."

By age 5, young Marguerite was peering under the butler's elbow, watching him set the table after choosing linen, china and crystal from large inventory catalogues.

Her penchant for exotically decorated tables was piqued one day when an adventurous German count known as the Sea Devil came for a meal and the butler asked Marguerite for her collection of seashells to create a theme setting.

Madame Marguerite du Coffre [Pierre La Salle photo]

At age 16, when the Nazis began their reign of terror, her idyllic world of ladies and gentlemen, formal dinners and genteel country life came crashing down. The family's possessions were seized. Her Jewish banker father perished as did her Catholic mother, condemned for marrying a Jew. Her brother was one of the first resistance organizers to be killed and she herself was interned in a hard labor camp for four years.

"They left me penniless and homesick," she says but the Nazis could never deprive her of her memories and those valuable childhood lessons from that long-departed butler that were to earn her a living in later years. Mme du Coffre arrived in Montreal as a protocol advisor and reception organizer for dignitaries at Expo 67 after similar stints in the U.S. and North Africa.

Today Mme du Coffre is in demand as a protocol advisor for those dealing with royalty and diplomats, supervises special occasions at the Ritz-Carlton Hotel, makes guest appearances at homes and gourmet expositions at Place Bonaventure and gives short courses to select students on cooking, decoration and etiquette.

Du Coffre has authored three books in Quebec since 1975 (eight more elsewhere), teaches the recreation of La Cuisine Poetique — namely recipes and their decorative mounting by such luminaries as George Sand, Toulouse-Latrec, Alexandre Dumas and Georges Clemenceau. Another of her specialties is advising on how to arrange centrepiece fruit "sculptures" into art historical tableaux (she holds a Masters degree in art history from the University of Maryland).

One of du Coffre's most spectacular undertakings was the 4-year researching and supervision of the banquets for the motion picture Lawrence of Arabia. For private homes, she'll draw up a serving schedule of planned dishes for servants so that flatware, courses and settings arrive at the table like clockwork.

"I do not view table decoration and the cooking and etiquette that goes with it as trivial entertainment," emphasizes Mme du Coffre. "The meal table is the last centre of extended family reunion. I want to bring back the value of eating together, sharing and giving." The Passover seder is the best example of this sentiment, she says.

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Regular Monday (April 4) refuse will be picked up on Tuesday, April 5.

Regular Tuesday (April 5) refuse will be picked up on Wednesday, April 6.

Newspapers will be collected on Wednesday, March 30. There will be NO collection of bulky articles on Wednesday, March 30 and NO collection of newspapers and bulky articles on Wednesday, April 6. Regular collection of newspapers and bulky articles will be made on Wednesday, April 13.

Your co-operation in placing your garbage out for collection on the proper day will be appreciated.

Reminder: There are 17 Recycling Depots for glass and metal containers in Toronto. During January, 217 tonnes of newspapers, 55 tonnes of glass and 7 tonnes of tin were collected. For further information call 947-7742.

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Travel

Museum visit a must on trip to Israel

By
ORNA BEN AMI

JERUSALEM —

A "must" on your trip to Israel is a visit to the L. A. Mayer Memorial Museum and Institute of Islamic Art.

It was built in the heart of the Jewish section of Jerusalem as a tribute to Prof. Leon Arie Mayer, a renowned scholar in the field of Islamic art, as you will see when viewing the rare collections at the institute.

The spread of Islam brought an integration of the art forms of the Middle East. Religious prohibitions against the use of fine metals and the portrayal of human and animal images forged a unique style. It raised simple stonework and monochromatic pottery to the level of art.

You will pass through vaulted arches, stroll along its galleries, and be impressed by 14 centuries of artistic creativity. Interesting collections of woodwork, ceramics, ivory, glass and jewelery can be seen. These are arranged to reflect the historical development of Islamic art and the growth and inter-relationship of its motifs.

The objects reflect the influence of Chinese porcelain on Middle Eastern pottery; the evolution of calligraphy from a functional scribal craft to a uniquely Islamic art form; and the adaptation of aesthetic concepts to religiously acceptable art forms.

The collection also includes delicate miniatures, jeweled and inlaid swords, armor and corkscrew shaped helmets.

An East-West collection demonstrates the mutual influences between Europe and the Islamic world, 17th and 18th century paintings weave fantasy with fact in portraying the courts of the East through enchanted European eyes.

* * *

Situated on the crossroads between Old and New Jerusalem, the Israeli Folklore Nightclub, part of the new cultural complex of the Khan Centre, was inaugurated shortly after the reunification of Jerusalem in June, 1967. It soon won tremendous popularity among Jerusalemites from all walks of life and many thousands of tourists interested in meeting Israelis informally.

It has become a home for performing artists of many disciplines, who have found the atmosphere within the ancient walls of the cave and the picturesque patio, both stimulating and edifying.

The Jerusalem Khan — originally a hostel for weary travelers and camel caravans roaming the Ottoman Empire — was built early in the 19th century. Here venturers traveling along the watershed between Jerusalem, Hebron and points south, found refuge for the night and water for their animals.

There are signs that an even older building existed there before the Khan was built, dating back to the time of the Crusaders.

When the Templars arrived in Palestine during the second half of the 19th century, they built the nearby German colony and turned the Khan intol a beer cellar. When the British ruled Palestine, they turned it into a munitions depot, and when the Israelis came, a carpentry workshop was established there.

Yet the imposing arches of the building, half in ruins, fascinated all those who love Jerusalem, and the idea of the Khan as it exists today, as a cultural centre was conceived.

Every attempt is being made to preserve the atmosphere and the original structure of the old Khan.

Because of the unique atmosphere and the warm feeling it generates, the Khan has also become a must on every visitor's itinerary.

An exhibit in Jerusalem's Islam Museum

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Enjoyable Florence is living musuem of history, art

By
JAMES MONTAGNES

FLORENCE, Italy —

Florence is a museum city. There is probably more art concentrated here than in any other city in the world. No matter where you go, even a walk along the Arno river, brings you to a museum.

Whether you enjoy visiting museums or not, you'll enjoy Florence. For instance, the main bridge across the Arno River, is a shopping centre. Ponte Vecchio (The Old Bridge) was built more than 700 years ago. It is a pedestrian road over the water, with goldsmith and artisan shops on both sides, and overhead a covered passageway connecting two palaces, now museums, on either side of the river.

You can shop and bargain to your heart's content on Ponte Vecchio, or stand in the middle of the bridge among a number of statues and watch the muddy river flowing below.

For a general view of the city founded several hundred years before the Common Era, the best spot is the hill on which is located Michelangelo Square. From here the red-tiled roofs of the various museum-palaces and churches stand out while the Arno River with its numerous bridges passes by below. Here also is a copy of the famous statue of David, the original of which is in the Academy Gallery, along with other works of Michelangelo and other famous 16th century artists.

Hundred-year-old synagogue of Florence was restored after World War II.

Within a few blocks near the main hotels in the old city is concentrated some of the world's finest sculpture. In the Signoria Square stands the towered Vecchio Palace built in 1298.

Across the square is the Signoria Loggia, filled with statues made by craftsmen in the Renaissance period. Included is the celebrated marble group representing the Rape of the Sabines done by Gianbologna in 1583, and the larger than life bronze statue of Persus and the Head of Medusa, done by goldsmith Benvenuto Cellini in 1553.

Around the square are more groups of statues.

Nearby is the Duomo, the main cathedral, built between 1296 and 1400. Alongside is the octagonal white and green marble Baptistry, whose Paradise Doors portray in bronze 10 scenes from the Bible, the work of Lorenzo Ghiberti from 1425 to 1452. The artist and his assistant are portrayed on the doorknobs.

There is always a crowd about these massive doors, so the best time to see them, and they are worth seeing, is early in the morning before all the sightseeing buses disgorge their hordes of visitors.

The best way to see Florence, or for that matter any of Italy's old cities, is to take a city sightseeing bus tour on your first day in this art centre. This will orient the city to you. Buses have a tight schedule, so you will be hurried from one site to another.

But make a note of the places you want to see again, then come back on foot, taxi, car of public transportation.

Don't feel awkward about using a street guide to find your way when making the trip afoot — others are doing the same. You can buy maps and guide books at many book stores and hotels, in English as well as in Italian. Or there may be free maps available at government tourist offices.

Be prepared to spend hours in the Pitti Palace, built in 1440 and last used as a royal residence by King Humbert before he abdicated in 1946. Its formal gardens formed an amphitheatre where Florentine rulers listened outdoors to concerts.

The Uffizi Galleries boast the most valuable and important collection of paintings in Italy. Visit the chapels of the Medici family, which ruled this part of Italy during the Renaissance. Tombs of its leading members are the works of great artists of the period.

As you wander about the streets of the old city you'll notice huge stone rings in the walls of many of the palaces. These rings will give you an idea of what life was like here 500 years ago. For the rings were to hold blazing faggots to light the narrow streets.

Jewish visitors will be especially interested in the synagogue on Via Luigi Carlo Farini, which is set in a beautiful garden. Along one wall of the garden stands a large memorial with the names of all those who were taken to concentration camps during World War II.

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Aerobics, house leagues, competition

Athletics receive increasing attention at CHAT

sports scene
By GARY COHEN

Among the many things the Community Hebrew Academy of Toronto (CHAT) is recognized for, athletics probably isn't very high on anybody's list.

So, while it may not fit into the category of news, it'll likely raise more than a few eyebrows to learn that CHAT's sports program is a darn sight more diversified and successful than most would imagine.

Stephen Drooker, who along with Carol Shaw comprise virtually all of CHAT's physical education department faculty, describes the high school's athletic structure as "a 3-pronged program." There are regular phys. ed. classes, intramurals and various school teams which compete in the Toronto District Collegiate Schools Athletic Association.

And, despite having to make do with limited manpower, resources and facilities, the CHAT program is "run the way any good athletic program should be run," Shaw contends.

The biggest problem Shaw encounters at the school, she says, is that children coming from a religious background are generally less fit than the norm. At the city level, CHAT's shallow bench strength (the school's student population of 300 is by far the smallest among TDCAA members, making for a limited athletic talent pool from which to choose) coupled with shoddy endurance can spell the kiss of death.

To counteract that trend the school "really stresses aerobics in phys. ed. classes," Shaw says. Another feature of the PE program is physiological testing. As a regular class project each student puts him/herself through a whole battery of tests to gauge heart rate, strength and flexibility. Students are then called upon to write a report on the results and design a fitness program that will upgrade their physical conditioning.

While physical education classes are only mandatory to Grade 10, Shaw and Drooker estimate that about 80% of the school's males and 65% of the females continue to take classes through the higher grades. Not a bad attrition rate.

The "main feature" of CHAT's intramural league, according to Shaw, is that it is entirely run by students through their own athletic committee. House league activities take place in the mornings before classes and at noon hour and include basketball, floor hockey, co-ed softball and volleyball, flag football and track and field.

Because the school's class hours are unusually long (8.30 a.m. to 4.30 p.m.) intramural play is an added grind on those who want to participate. Often it means arriving from a considerable distance (many students don't live near CHAT) at 7.30 a.m. to get in on the action.

But CHAT principal Gary Diamond says "there is a hard-core group of kids who are really dedicated to athletics." In fact, the intramural program is so popular that gym time is usually at a real premium.

Junior, senior letter

The school has even introduced an athletic point system to allow students an opportunity to earn their junior and senior letters. So many letters were handed out last year that CHAT had to raise the minimum number of points for eligibility.

In the TDCAA, the school "competes in whatever we are competitive in," Shaw explains. This includes fairly ongoing teams active in girls' basketball and volleyball, boys' basketball, softball, track and field, swimming (practices take place at the Bathurst Heights Secondary School pool), tennis, cross-country running and golf.

Diamond says that working on a selective basis has been successful — most of the teams usually make the TDCAA playoffs. "We are extremely competitive for our size," Shaw confirms.

While she admits that CHAT finds it more difficult to compete on the team level, Shaw notes that "the odd outstanding individual can still be a standout." Michelle Sund and former CHAT student Jason Cloth attest to that fact. Both were gold medalists at a recent Maccabi track and field meet, and last month Cloth competed at the Toronto Star Indoor Games.

And despite the adverse effects of a long school day, a small student body, facilities which Shaw candidly labels "the pits" and a minimal $3,000 athletic budget, "the tremendous competitive spirit in the student body makes up for our deficiencies," Diamond states. "I've seen our basketball team down 30 or 40 points . . . but they never quit."

That enthusiasm seems to have a spillover effect. Shaw and Drooker, who already spend anywhere from 10-15 hours a week coaching, can't possibly attend to all the school teams. Often parents, alumni and other teachers take coaching positions. In the past, even Diamond has gotten into the act at the helm of the boys' basketball team.

But in combining scholastics and athletics CHAT hasn't lost sight of its priorities. Participation in sporting events is a privilege — not a right. The school has introduced athletic eligibility standards that are directly linked to academic performance. Anything less than a passing grade among the demanding 10-course workload disqualifies aspiring athletes from participation.

"We try to instil in our students that to be a good athlete you need good grades," Diamond accentuates. "School still comes first."

* * *

Trying to pick the best team in the B'nai B'rith hockey league's A Division is a lot like trying to play the huckster's old shell game. Every time you think you've got the pea spotted — it shows up somewhere else.

Last week, it was Toronto Freedom Lodge Refiners' turn to shine as they strung together back-to-back victories. Riding the shutout goaltending of Howard Lenick and a 2-goal performance by Stuart Himmel, the TFLers beat Canyon IFL Jets 2-0.

Starkman scored twice

Against Toronto Freedom Lodge Teammates later in the week, Ray Starkman scored twice and set up a pair of goals by Hymie Shore to pace Refiners to a 4-2 win.

But as the rest of the latest scores indicate, any one of the six divisional rivals is capable of upsetting any of the others on a given night.

Elsewhere in A Division, Teammates were coming off a 3-1 win over Forrestdale Big Steel Man before losing to Refiners; Big Steel Man evened the score as Darrell Marchant's hat trick and one assist paced Forrestdale to a 6-3 beating of Toronto Freedom Lodge Whalers; Roey Kurt's 3-goal night earned Whalers a 3-3 draw against Upper Canada Snipers, who got two goals from Russ Kwinter; and Lee Abott scored a pair as Jets thrashed Snipers 5-2.

In relatively light B Division action, Paul Kates earned the shutout, and Max Kazman and Dave Lean each counted twice to lead Forrestdale Flyers to a 7-0 humiliation of Maccabiah Jets; Alvin Merman had a goal and two assists to give Maccabiah Beavers a 3-3 tie against Forrestdale Sting; Leonard Mayzel Black Hawks blanked Don Mills Developers 3-0 with Gary Buckspan notching the shutout; and Andy Kandel had two goals and two assists as Toronto Freedom Lodge Feathers dumped Judea Greenhorns 5-2.

In C Division, Al Sokolowsky netted the winner for Canyon Old Timers in a 2-1 win over Toronto Freedom Lodge Maple Leafs; Al Kolinsky's goaltending was supported by two goals each from Sokolowsky and Howard Shapiro as Old Timers whipped Mixed Devils 5-0; and Shelly Winick's sparkling work between the pipes helped the steadily-improving Maccabiah Weiss Guys upset Toronto Freedom Lodge Plumbers 2-0.

* * *

George Knudson, one of the finest professional golfers this country has ever produced and a member of Canada's Sports Hall of Fame, has changed the venue of his golf school this year from the National Golf Club, where it had been located for the past four years, to Buttonville Golf and Country Club.

The 5-time Canadian Professional Golfers Association champion who was formerly the pro at Oakdale Golf and Country Club, the city's top Jewish course, has set up his unique shop at Buttonville Fairways, Buttonville's new practice range. The facility is designed to accommodate up to 60 golfers at any one time, and Knudson and/or members of his staff will be on hand to supervise activities throughout the golf season.

Golf school options

There are several options open to prospective members of the golf school. For a fee of $150, members will receive three 2-hour classes which include a compulsory opening session. The remaining four hours of instruction can be taken at the pupil's convenience.

For $250, participants receive the six hours of classes, 50 buckets of balls, plus free supervision of practice by the golf school staff anytime following the three initial class sessions.

A flat rate of $100 entitles golfers to membership at the practice facility and 50 buckets of balls.

Buttonville Fairways is located on Woodbine Ave. (a mile north of No. 7 Highway) opposite the Buttonville Airport. The Fairway opens on April 1 and the golf school kicks off on May 2.

For further information call 887-9476 or (before April 1) 477-7711.

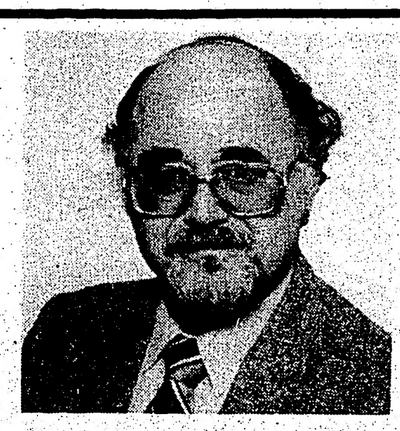
* * *

The latest issue of the Maccabi Newsletter notes that "the Canadian Maccabiah Games organizing committee for the 12th Maccabiah in 1985 has already chosen three young divers, Mitchell Geller, 21, Saul Marks, 20, as well as Mindy Kalchman, 16, as most hopeful candidates for the Games."

This should come as heady news to the trio who have all expressed excitement in the past over the possibility of participating in Israel at the Games.

Neither Marks, who is currently peaking with the best season of his career, nor Kalchman has ever taken part in the Maccabiahs. Both missed out on the opportunity in 1981 when diving was a late scratch from the slate of events.

For Geller, the trip to Israel in 85 would be a return visit. He competed in the 10th Maccabiah.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The Mortgage Lady

Planning pre-payment? Careful calculations a must

[Barbara Axelrad, a mortgage broker with the Toronto firm of R. Cyr Financing Ltd. since 1978, will write a Mortgage Lady column which will appear periodically in The CJN.]

By
BARBARA AXELRAD

TORONTO —

Q. If I discharge my present mortgage, it will cost me a 3-month penalty of approximately $2,700. My mortgage is in the amount of $57,000, at a rate of 19%, and has until Aug. 1, 1985 to run. What do you recommend I do?

A. In all matters of this sort, one should compare the benefits with the costs to see what your best move would be.

Looking at the benefits first: If you refinance your mortgage today for one running approximately the same length of time as your present one, the best 3-year rate available today is 12½%.

This would represent a saving to you of 6½% each year for the next 2½ years for a total saving of 16¼%.

Barbara Axelrad

If you multiply 16¼% by $57,000, this means a total savings in dollars to you of $9,262.50 over the next 2½ years.

Now, let us look at the costs. As you point out, the first cost to be considered is your 3-month penalty of interest to your lender. That is $2,707.50, which we get by dividing 19 times $57,000 by four.

Then there are other costs of refinancing to be considered: legal fees plus disbursements; an appraisal which is required by all institutional lenders, and a brokerage fee. All of this could add another $1,100 to the penalty to the lender and would bring the total cost of refinancing to $3,807.50.

Now for our decision. Even when we subtract the costs from the benefits ($9,262.50 minus $3,807.50), we are still left with a saving of $5,455. Can you afford not to take advantage of a $5,455.00 saving?

If rates are back up again, as many people expect they will be 2½ years from now, your savings will be amplified even more.

Some people, certain that rates will be up again, advocate your taking a 5-year loan now, and not just a 3-year term.

Q. A year ago, my husband and I saved up about $35,000 and wanted to buy a house. However, we did not qualify for a mortgage. Now, with rates having fallen, we are wondering if we could qualify. I earn $15,700 and my husband earns $27,000.

A. Most lenders use the guideline that annual payments of principal, interest and taxes should not exceed 30% of a couple's combined annual income.

Since your combined income is $42,700, you can afford .30 times $42,700, which equals $12,810 toward principal, interest and tax payments annually.

At the current rate of 13% for a mortgage with a 5-year term, you would qualify for a mortgage of $95,000.

Lenders are not permitted to place conventional mortgaging on any property in excess of 75% of the property value, hence, your house should cost $127,000 to support a $95,000 mortgage.

You mention that you have $35,000 saved. You could use $32,000 of it for the down payment and still have $3,000, plus any additional you managed to save this year, towards the mortgage-financing charges, legal costs for the purchase, and the many other incidental expenses related to the move.

I would therefore conclude that you are in a good position to buy a home now that you do qualify.

• If you have questions on mortgage financing, send them to The Editor, CJN, 562 Eglinton Ave. E., Toronto M4P 1P1.

Quebec's new cinema, video act sets stage for censorship: CJC

By
JANICE ARNOLD

MONTREAL —

Quebec's Cinema and Video Act, Bill 109, opens the door for potential censorship abuse, says Canadian Jewish Congress, Quebec Region.

CJC believes the agency that will be set up to enforce the proposed legislation, the Regie du cinema et de la video, will not be open enough in its structure and procedures to be sensitive to the public's values.

These points were made in CJC's brief to the National Assembly standing committee on cultural affairs presented recently by Quebec Region chairman Frank Schlesinger.

Bill 109, tabled in the assembly just before Christmas by Cultural Affairs Minister Clement Richard, seeks to encourage the production and presentation of more French-language films in Quebec. If adopted, restriction would be placed on the showing of English-language movies. Any non-French film would be limited to a run of 60 days, unless a French-language version is made available.

In CJC's view, certain provisions of the bill "can only be termed as excess of ministerial, administrative or regulatory discretion . . . (and) would tend to curtail the effective dissemination of vital cultural materials in languages other than French, while not substantially improving access to films in that language."

The regie, as described in the bill, appears to have the power to censor cinematographic works of art which it deems are contrary to the maintenance of public order or morals, says the brief.

CJC says it supports government efforts to ensure access to services and products in French, but these attempts must not restrict the freedom of expression or the free circulation of ideas.

The regulations contained in Bill 109, says CJC, must be enforced in the most open manner possible "with the least opportunity for administrative abuse, no permissible arbitrary discretion on the part of individuals or structures, and no unreasonable level of constraint on filmmakers, distributors or the public."

CJC said the bill seems to give the regie "an absolute power of censorship which remains in the hands of too small a group of people, all of whom are directly linked to the government, thereby giving to the latter a power of control and, in fact, a power of censorship which escapes public scrutiny and renders consultation with a larger group of individuals representing community values legally unnecessary."

The bill must be amended to include appeal procedures, said CJC. All regulations and policies adopted under the bill should be published by the minister of cultural affairs in the official Gazette in draft form at least 30 days before they are submitted to the government for adoption, CJC further recommends.

CJC also warned the government to be wary of the "inherent dangers in cultural nationalism" and particularly careful when legislating in the cultural domain.

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Reliable lady required April 1, 1983 as live-in housekeeper to elderly active Jewish lady in 3 bedroom downtown Toronto apartment. Cleaning & some cooking. Paid winter in Florida (Nov. 1-March 31). Drivers license, similar experience & good references required. Send detailed employment record in confidence to Ms. Saunders, 2 Bloor Street East, Suite 2936, Toronto. M4W 1A8.

Woman wanted to babysit 18 month old girl in my home. 889-1081.

Mature babysitter needed to care for 6 month baby. References required. York Mills & Bayview. 447-8883.

Reliable & experienced live-in wanted. Caring for children, cooking & cleaning required. Please call Mr. Katz. 663-9710.

A mature, responsible woman to care for child. Must live in Bathurst-Lawrence area. References. Please call 783-4000 after 6:00.

EMPLOYMENT AVAILABLE

Positions available for two teachers in Conservative Afternoon School near Toronto. Ba-al Koreh-Teacher combination also possible. Send resume to Box 6429, CJN, 562 Eglinton Ave. E., ste. 401, Toronto, Ont. M4P 1P1.

EMPLOYMENT WANTED

Students need summer jobs. If you have position(s) available, needing reliable persons, call us for recommendation. Jewish Student Federation, 667-3647.

Registered nurse — Jewish — 10 years recent hospital experience. Qualified in all areas of medical attention, available to care for persons requiring professional assistance in their home. Call 633-0679.

FLORIDA CONDOMINIUMS FOR SALE

West Palm Beach. Spacious new 1 bedroom, 2 baths, luxury condo. Pool, clubhouse, builder's price $44,500 U.S. Substantial discount offered. 444-5909.

Century Village. Boca Raton. Deluxe 2 bedroom, 1½ baths, furnished. Like new. 499-3841.

Ft. Lauderdale area (Tamarac) — upgraded 2 bedroom, 2 bath. Enclosed Florida room. Facing golf course. Club house activities, pool, tennis. Near shopping & Jewish stores. $59,500. (305) 722-9480.

FLORIDA CONDOMINIUMS FOR SALE

Plantation. 2/2 condo. All recreation facilities. Near shopping. High Holy Day services on premises. Assumable 8½% mortgage. Mid 50's. (305) 791-3330.

HELP WANTED

Notice to Advertisers — the Ontario Human Rights Code prohibits discrimination because of age, sex, marital status, race, creed, color, nationality, ancestry or place of origin. In compliance with this code. **The Canadian Jewish News** reserves the right to make the necessary changes in advertising copy.

Salesperson mature, successful, minimum 5 years experience in better ladies' wear. Sundays only. High wages. 665-8351. Kay.

Saleshelp, bakery. Experienced only. Call 781-5711 after 7:00 p.m.

HOUSES FOR RENT

Returning from Florida? Short term rental. Mid May - Mid August. Cozy, furnished house. Central, reasonable. 784-1276 evenings.

HOUSES FOR SALE

Bathurst Village. Private. Modern, 3 bedrooms on main floor, with walkout to ravine. On quiet crescent. Immaculate condition. Cathedral ceilings, many extras. 663-0839.

WALK TO SYNAGOGUES
A lovely, 4-b.r. 2-storey home near Bestview & Steeles! All appliances & lots of extras! Possession to suit you! Best location in area. Call Andy Reti, 886-1200.

* * *

YORK DOWNS SPECIAL
Super, east side Bathurst — 4 b.r. home on 60x180 lot. Centre hall plan with in-law suite. V.T.B. first mtge. 11½%, 2 yr. open. Must sell. Sid Snell, 886-1200, 635-1463.
Safeguard R. E. Limited, Rltr.

CARMONA

ARGONNE CRES.
Bayview-Cummer. Over 3,000 sq. ft. huge foyer, magnificent living dining, family rm, walkout to south lot, main laundry, fin. basmt., new broadloom.

* * *

HEATH ST. WEST
$425,000 Yonge-St. Clair. New d[SOLD]q. ft. A beautiful family home in a superb location. Lovely south garden.

* * *

LUXURY TOWNHOME
Bathurst-Sheppard
$105,000. Move in condition. Lg. Living/dining, ensuite bath, fam. rm., magnificent white kitchen, skylight, central air.
Call Arlette Carmona
485-4222 or 960-1158

HOUSES FOR SALE

BAYVIEW VALLEY REAL ESTATE CO. LTD.
225-2600

HEMISPHERES
Prestige converted 3 bedroom condo. Shows like a model home. Available fully furnished for the discriminating couple. To view call NIKI PARKER.

* * *

CLANTON PARK
Just reduced 3 bdrm bungalow. Move in just in time to start your spring gardening. Fully finished lower level and separate entrance. To view call NIKI PARKER.

* * *

BAYVIEW/STEELES
Perfect home for a young family. Loaded with extras including a magnificent lower level, ceramics, C.A.C., marble staircase, plus! Located near shopping, TTC and schools. Don't miss this opportunity. It won't last! Call NIKI or JUNE.

* * *

SHEPPARD CENTER
4 bdrm executive home. Extras include Jenn Air, track lighting, CAC, central vac., plus beautiful fenced in yard. Steps to shopping, TTC, churches & school. Fully finished lower level & maids quarters. Won't last. CALL NIKI PARKER.

* * *

BUILDERS
2 large building lots for executive homes with a central Bayview location. For more information call IRV TEPERMAN.

* * *

LAWRENCE PARK
6,000 sq. ft. of rustic charm, nestled on a large treed lot. 7 bdrms, 2 huge rec rooms, fireplaces, swimming pool and more, must see at $495,000.00. Call IRV TEPERMAN.

* * *

BATHURST/STEELES
One of a kind custom built home features sunken living rm, cathedral ceilings, oversized dining rm for formal entertaining, renovated kit, oak trimmings, pot lighting, library as well as family rm. Maid's quarters and much more. Truly best value in the area. MRS. UNROTH.

* * *

THORNHILL — EXECUTIVE
Decorators choice displayed throughout this lovely 4 bdrm 2 storey home on pool size lot featuring central air conditioning, central vacuum, main floor family rm & finished lower level. MRS. UNROTH.

* * *

LESLIE/VAN HORNE
Move-in condition (el Greco Model) Semi detached home offers 4 bdrms, main floor family rm plus w/o completely finished 2 level rec room. Price to sell. MRS. UNROTH.

* * *

THORNHILL — BUNGALOW
Detached 3 bdrm bungalow features hardwood floors, finished rec rm plus fireplace and w/o to patio and concrete inground pool. Must sell. MRS. UNROTH.

* * *

BAYVIEW/SHEPPARD
Custom design 4 bedrm. 2 storey with main flr family rm. and laundry. Very private master bedroom has 5 pc. ensuite. Many luxury extras. Must sell. Try an offer. CALL SHEILA SHADLYN.

* * *

BATHURST/STEELES
Spacious 3 bedroom townhouse. Family size kitchen has w/o to balcony. Fireplace in finished rec. rm. 5 appliances. Tasteful decor. Asking $94,900. Call Sheila Shadlyn.

BATHURST-PATRICIA

"New Custom Home"

Will build to suit up to 4,000 Sq. Ft. on quiet crescent close to B'nai Torah Synagogue. 226-6336 evenings.

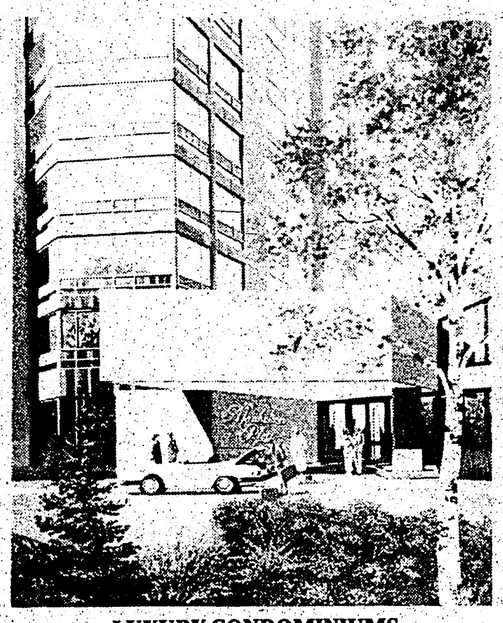
A. E. LePAGE
REAL ESTATE SERVICES LTD • REALTOR

***BATHURST N. OF STEELES**
$144,900. Large 2 storey, 4 bedroom, main floor family and laundry rooms. Ina Meares 889-9330.

Classified Ads

HOUSES FOR SALE

Manhattan Place



LUXURY CONDOMINIUMS
Prime 1 and 2 bedroom resale suites
Featuring
Valet parking, 5 appliances, full recreation facilities, 24 hour security. Suites up to 1,785 sq. ft.
LOCATED AT YONGE & SHEPPARD
SALES OFFICE OPEN
11 a.m. to 6 p.m. or by appointment
All Inquiries
JEANIE THOMSON OR FRED MARINI
226-5758
CITYSCAPE REAL ESTATE INC. REALTOR

A. E. LePAGE

REAL ESTATE SERVICES LTD REALTOR

***BAYVIEW-YORK MILLS**
Pampered by original owner. 3/4 bedroom backsplit, 3 baths, family room. Large, modern kitchen. Finished lower level. Asking $279,000. Ellie Burns 483-7600.

* * *

***BATHURST-GLENCAIRN**
1st ad. Large duplex on Dalemount Avenue. One-3 bedroom unit and One-2 bedroom unit. Beautiful new big eat-in kitchens. Completely finished basement. Must be seen. $279,000 Ellie Burns 483-7600.

* * *

***RIDGEGATE — $137,900**
Art Shoope decor, 3 bedroom semi. Sunken master suite has marble fireplace and sitting room. Many extras. 156' lot. Elie Burns 483-7600.

* * *

***EGLINTON-CHAPLIN CRESCENT**
Adorable 2 bedroom bungalow with private drive and garage. Finished rec room. Lovely, quiet setting. $125,000 Ellie Burns 483-7600.

* * *

***TRIPLEX — GOOD INCOME**
Near Eglinton-Marlee. Very well maintained property. Mechanically updated. Vendor will hold mortgage. Asking $169,000 — offer! Ellie Burns 483-7600.

* * *

***"ALLENBY SCHOOL" $265,000**
Classic 4 bedroom Tudor style home in the Bathurst-Eglinton area. Gumwood panelling throughout. Renovated kitchen and bath. A beauty! Ellie Burns 483-7600.

Royal Trust

BATHURST-WILSON $107,000
VALUE! Bargain priced! 3 bdrm. brick bungalow with attached garage. Excellent bsmt. apt. A. Eidlitz 635-1170.

* * *

BATHURST-DREWRY
Brand new $234,900. Customized interior, 2,800 Sq. Ft., 2 storey, close to Synagogues, T.T.C. & schools. E. Kendall 635-1170.

* * *

BAYVIEW-FINCH! EXCELLENT VALUE — COMPARE PRICE!!
If you need lots of room & want a beautiful home, visit this 5-bdrm. centre hall home. Impressive entrance, formal living & dining rm. Fam. rm. den, main fl. laundry, cent. air. Call today Amelia Frank, 493-6250.

Together, we can help you better.
ROYAL TRUST CORPORATION OF CANADA, REALTOR

HOUSES FOR SALE

Harvey Kalles
(416) 441-2888 REALTOR

THE NAME YOU CAN TRUST

***SMASHING BACKSPLIT — $225,000**
Don't miss this large 4 bedroom decorator home with large lot, skylights, finished lower level and thousands in extras. Call today! Brenda Abramson or Elise Kalles 441-2888.

* * *

***LOWER VILLAGE RAVINE PLUS CENTRAL POOL**
Stone facade, centre hall, walkout to family room, 4 family bedrooms all with en suites, quality renovation. Eleanor Wagman 486-7796.

* * *

***1166 BAY STREET — 1ST AD!**
Deluxe 3 bedroom condo, choice view, marble floors, extra spacious living room, smashing decor. David Wagman 486-7796.

* * *

***LOWER CEDARVALE — NEW ON THE MARKET**
Ravine lot! Georgian style 2 storey 5 bedrooms, fantastic family room with walkout to picturesque treed garden, charming art deco accents throughout. Elise Kalles or Eleanor Wagman 441-2888.

* * *

***SAGEWOOD — A RARE GEM — $429,000**
4 bedroom contemporary ranch on a magnificent lot. 14' ceilings. Garden room, studio, family room, custom built-ins. 4 walkouts. Quarry tile. A rare gem. $429,000. Built with distinctive touches and quality craftsmanship. Elise Kalles 441-2888.

* * *

***FIFESHIRE ON THE PARK—POOL—SPA CENTRE $795,000**
Elegant entrance hall open to grand size entertaining rooms, magnificent grounds, private servant wing. Indoor whirlpool. Sauna, change rooms and entertaining summer kitchen. Elise Kalles 441-2888.

* * *

***YORK MILLS & LESLIE PICTURE PRETTY HOUSE**
$339,000 4 bedroom, 4 baths among its spacious area a family room with brick fireplace. Custom panelled library, lower level recreation room and help's quarters. Elise Kalles 441-2888.

* * *

***LOWER FOREST HILL — $975,000**
In-town living at its best. Built 14 years ago. Decorated to perfection. Beautiful entertainment flow. Be sure to see this home as individual as your signature. Elise Kalles 441-2888.

"REAL ESTATE PEOPLE HELPING PEOPLE"
Harvey Kalles MLS 441-2888

CANADIAN ESTATE LAND CORPORATION

ESTATE SALE
292 HILLHURST BOULEVARD
$249,900
- Choice side/split 5 bedroom home
- 4 washrooms (1 en suite)
- Finished den
- Finished basement, including wet bar
- Private entrance on lower level adjoining 2 bedrooms and washroom
- Fully broadloomed
- Price includes: stove, frig., washer/dryer, dishwasher, 2 full cedar closets
- Living/Dining Rooms open to sun deck
- Kitchen includes breakfast nook
- Front and back yards fully landscaped

Call Mrs. Mednick, 787-3433 for appointment.

n. s. smith
REAL ESTATE LIMITED

BATHURST-STEELES
1 yr. new; $129,000. $95,000 financing. Charming 3-bdrm., 2-storey brick det., 3 baths, luxurious white kit., top-line appliances, gorgeous master, 4-pce. ens., cent. air, dbl. drive, garage; immed. possession. Sally Rosen, 223-6800.

CITYSCAPE
REAL ESTATE INC. REALTOR

AVENUE RD./ BATHURST
$229,000 4 bedroom, family room, 2 storey, close to schools and transportation. M. Budovitch.

* * *

***BATHURST-DREWRY**
$163,000 4 bedroom brick backsplit. Family kitchen, fp, pool, immaculate. M. Budovitch.

* * *

***$145,000**
3 plus bedrooms, finished basement, central air. Shirley Zinman.
968-7400

CJN Classified
Call 481—5620

allan BROWN

ALLAN BROWN R. E. [ONT.] LTD. REALTOR

BAYVIEW-STEELES
Ideal home for entertaining, spacious 4-bdrm. backspl. with large fam. rm.

* * *

DON MILLS-STEELES
Here is your first home. 4-bdrm. townhouse with walkout from fam. rm.; $74,900.

* * *

BATHURST-FINCH
$128,900. On the park, det. 3-bdrm. bung., new eat-in kit., built-ins in bdrm., panelled rec. rm. with wet bar, air, pool.
For further information call B. Green — A. Taylor, 224-0801.

A. E. LePAGE
REAL ESTATE SERVICES LTD. • REALTOR

***BATHURST-YORK DOWNS $134,900**
Lovely 2 storey family home, 3 bedrooms, finished basement, 5 appliances, air, large lot. Close to Bathurst, synagogues, schools, and shopping. Joe Soer 487-7101.

HOUSES FOR SALE

Harvey Kalles
(416) 441-2888 REALTOR

THE NAME YOU CAN TRUST

***BAYVIEW RIDGE — $519,000 — POOL**
Ranch style bungalow on magnificent lot. Custom designed and beautifully appointed this residence is complemented by custom features throughout. Elise Kalles 441-2888.

* * *

***BANBURY ROAD — "UCCI" RESALE $324,500**
Outstanding floor plan design of 4 bedrooms, family room and library with many luxurious features. Shows like a dream. Barbara Barker or Elise Kalles 441-2888.

* * *

***COURTWOOD PLACE — BREATH TAKING POOL AREA**
$309,000 A special street off Forest Grove. 3-5 bedrooms, lower level walkout. Large entertaining rooms. Elise Kalles 441-2888.

* * *

***YORK MILLS-DONALDA CLUB AREA**
$239,000 8 room, 3 bedroom tri-level residence with a sunken living room and superbly equipped kitchen. Newly decorated throughout. A real find! Elise Kalles 441-2888.

* * *

***BAYVIEW & YORK MILLS RAVINE SUPREME**
$519,000 Superb quality custom home. 5 bedrooms, den and family room, huge gourmet kitchen. Outstanding walkout basement. Simcoe Stern/ Marion Alberga 441-2888.

* * *

***DOUGLAS DRIVE — ROSEDALE $375,000**
Unique 2 storey magnificent mahogany and hardwood throughout. Beamed ceiling. 4 fireplaces. Main floor bedroom and 4 piece. Finished basement with private entrance. Double garage. 174' lot. Faygie Buchman 441-2888.

* * *

***REDUCED! BAYVIEW RAVINE $459,000**
Contemporary 5 bedroom, 5 washrooms, huge kitchen and dining room, magnificent family room, guest suite. Finished lower level. A superb family home. Simone Stern/Marion Alberga 441-2888.

* * *

HARVEY KALLES and the staff wish their clients, family and friends a very Happy and Healthy Passover.

"REAL ESTATE PEOPLE HELPING PEOPLE"
Harvey Kalles MLS 441-2888

GATEWAY TO ROMANTIC BEACHES
[Woodbine at Queen]
BE THE FIRST — IT WON'T LAST
Stately, modernistic, immaculate 3 storey brick semi. Beautifully renovated from top to bottom. Massive studio-type rooms. Garage + parking spaces. Suit professionals. Please phone Mike Golomb 622-8211 anytime.

Simcoe
Real Estate Ltd.

"THORNHILL SPECIAL"
2,045 sq. ft. home reduced to $129,900 for fast sale. Owner has bought! Try a offer on this 4 bdrm., 2 storey, 3 baths, main floor family rm., fireplace and much more. Call Bill or Honey 663-6000.

* * *

EXECUTIVE STREET TOWN HOME
Just reduced $10,000! Immaculate 3 bdrm., large principal rooms, 3 baths, fireplace, w/o from master bdrm. to cedar deck, fin. basement. 1,600 sq. ft. of luxury living. Call Bill Saltzman 663-6000.

* * *

STOP LOOK NO MORE
Tired of apartment living. 1,300 sq. ft. link. Available now. 3 bedroom, 2 storey, fully fenced yard. 10-7/8% 1st mtge. Call Honey Kollins 663-6000. Simcoe R. E. Ltd.

* * *

BATHURST S. OF WILSON
5 rm. brick bungalow, eat in kit., fireplace, rented bsmt. New thermo windows & gas furnace. Only $99,900. Vendor will hold mtge. Joe Weinman 665-5533.

* * *

LAWRENCE PLAZA 5 BDRMS.
$199,000 Lg. 2 storey, main floor den, fireplace, 3 wash rms., fin. bsmt., near park plaza. Joe Weinman 665-5533.

SEIDMAN
REAL ESTATE LIMITED/REALTOR

FINCH/BATHURST
Beautiful split level, 4 bdrms., modern kitchen, main fl. family rm., w/o bsmt., many extras. H. Scheinbach, 633-7373.

* * *

BATHURST/WILSON TRIPLEX
Two 2 bdrm. apts, one 1 bdrm., fully rented, 2 car garage plus parking. Open mtge.

* * *

BATHURST/WILSON
3 bdrm. [SOLD], modern kitchen, finished bsmt., close to TTC & synagogues.

* * *

BATHURST/LAWRENCE
2 storey 4 bdrm., den, w/o, modern kitchen, 3 baths, garage.

* * *

OVERBROOK/ WILMINGTON
3 bdrm. bungalow, large living & dining rm., bsmt. completely [SOLD] garage. Steps to shopping & synagogue.

* * *

SHEPPARD/ WILMINGTON $114,900
3 bdrm. bungalow, 2 baths, professionally finished bsmt., lge. lot. A1 buy.

* * *

BATHURST MANOR PLAZA
Custom split level, 3 bdrms. plus den, kitchen, rec. rm. [SOLD] f.p., 2 car garage. Many extras.
A. & D. SEIDMAN 633-7373
SALES REPRESENTATIVES WANTED!!!

LOUIS ROY

BLUE FOREST DRIVE
Spacious 4 bdrm + maids qtrs. Lovely lower level with wet bar. 3 baths. Cent. air. Dble. gar. Priced for quick sale. Mr. Roy 789-1241.

* * *

BATHURST-STONEDENE
4 bedroom bungalow, cent. air, dble. garage. Must sell. Terms. Mikhail 789-1241.

* * *

LESLIE-FINCH
4 bedroom townhouse, 2 washrooms, finished rec room, 5 appliances. Open to offer. Yakov 789-1241.

* * *

ATTENTION BUILDERS
5-100 serviced lots in Metro. Terms. Mr. Roy 789-1241.

* * *

SALES HELP WANTED
Bathurst-Glencairn
Attractive commissions. Leads supplied. Ample parking. Mr. Roy 789-1241.
Louis Roy Ltd., Realtor

LARNELL R. E. LTD.

***BATHURST & SHEPPARD $119,900**
Just listed! 3 bedroom brick bungalow, finished basement, private drive. Garage. Owner will hold first mortgage. Arnie Ross 635-9945.

* * *

***BAYVIEW-ROMFIELD $160,000**
Beautiful 4 bedroom plus main floor family room, central air. Finished basement. Marsha Goldstein 635-9945.

LIL RUSH

Bathurst-Baycrest
$119,900, spacious 3 bdrm. bungalow, Hollywood kitchen, finished bsmt., garage. Rae Baker 636-5200.

* * *

Leslie-Cummer
Large 7 rm. 2 storey semi, 2 baths. European style kitchen, central air, garage. Many extras. Fritzie Reingold 636-5200.

* * *

Estate Sale
Bathurst/York Downs, $99,900, lovely 3 bdrm. home, 2 baths, eat-in kitchen, lge. living/dining area, fireplace. Close to synagogues & all conveniences. Rae Baker 636-5200.
Lil-Rush R.E. Ltd., Realtor

ALAN UNGERMAN
REALTY LIMITED REALTOR

BATHURST-STEELES
Sunny Hollywood kitchen. Southern exposure, family room with fireplace. Skylights, central air, and ceramics. Fantastic master suite. $139,990. Brian Greenspan 731-7111.

* * *

LESLIE-CUMMER
Your front door opens to unfold views of a sunken living room with crackling fireplace. Warm but very contemporary. Main floor den and laundry, kitchen with skylight, 3 bedrooms plus maids quarters. Lower level has a walkout and is an entertainment center of its own. Very special. Perhaps for you. $269,000. Carole Lazer 731-7111.

* * *

BATHURST-STEELES
Huge oversized corner lot, sunny living room with walkout to yard. 3 bedrooms, central air, plush broadloom. Jeff Grosman 731-7111.

* * *

DON MILLS - VAN HORNE
Just listed. 3 bedroom Townhouse. Central air, 5 apliances, panelled family with walkout. $74,900 Al Ungerman 731-7111.

Classified Ads

HOUSES FOR SALE

222-2003 AHUVA BENEGBI Real Estate Ltd. REALTOR

BAYVIEW-YORK MILLS REDUCED $645,000.00
New, about 7,000 sq. ft. of architecturally designed 2 storey, 4 king size bedrms, 5 baths, exquisite master suite and sitting rm. + double size jacuzzi, panelled oak family rm. and library. European Arborite kitchen, complete fin. bsmt. Marbel, skylights, sauna, 4 fireplaces, and much more. Ahuva Benegbi.

* * *

BAYVIEW-YORK MILLS, OLD COLONY, $595,000.00
Unique luxurious 2 storey, 4 bedrooms, 5 baths, separate master bedrm. wing, includes study, his & her's dressing room, whirlpool, magnificent 2 storey, fam. rm., 2 fireplaces, enormous oak loaded kitchen, complete prof. fin. bsmt., sauna, skylights and more on quiet cul de sac. To view call Ahuva Benegbi 222-2003.

* * *

YORK MILLS-BAYVIEW AREA
Outstanding executive home. Elegant entrance hall opens to grand size entertaining rooms. Designed for adult living in dreamlike surroundings. For app't. call Rita Rosenberg 222-2003.

* * *

BATHURST #7. HALF ACRE
Regency estate will customize and design your home to your specification on this secluded area. For more information call 222-2003.

* * *

DENLOW ESTATE $339,000.00
Tudor 6 bedroom, 4 baths, his & her's ensuite, family room & den, modern kitchen, excellent financing, must sell. Celia Kalish, 222-2003.

* * *

MISTY CRESCENT
Exclusive building lot. Approx. 86 x 140. For more information call 222-2003.

* * *

BATHURST-FINCH
Beautiful oversized semi-det. Loaded with extras. Call Cila Fleischmann 222-2003.

* * *

YORK MILLS-LESLIE $335,000.00
Premium lot, custom 5 bdrm. home, features modern kitchen, main floor family rm, laundry rm. Award winning pool & yard. A chance to relocate in this most thought after location. Open house Sat. & Sun. 2-5 - 63 Macpie Cr. or call & see with Arnold Bobkin. 222-2003.

* * *

116 CHARLTON BLVD. SAT. & SUN. OPEN HOUSE 12:00-5:00
Spectacular custom new home. Magnificent unique ultra modern kitchen, marble oak elegant, luxurious throughout. Inna Gutnik 222-2003.

* * *

BAYVIEW-FIFESHIRE "RAVINE" RED. TO $595,000.00
Sit. on ½ acre, this custom 5 bedrm. home, marble & oak throughout. Large gourmet kitchen & spacious principal living area. This superbly maintained home is a must to see. Open house Sat. & Sun. 2-5, 24 Fifeshire, or call & see with Sharon Bobkin 222-2003.

* * *

BAYVIEW-CUMMER $299,000
Custom 2 storey & 5 bedrooms - 4 baths & family room, inground swimming pool and more. Renee Saks. 222-2003.

* * *

BATHURST MANOR BEAUTY. RED. $179,000.00
3+1 bedroom sidesplit, 3 baths, complete fin. bsmt. Indoor swimming pool, 13¾% mtge. and much more. Yalli Ross 222-2003.

* * *

BATHURST-STEELES-FISHERVILLE
Reduced for quick sale. New homes, custom 4 & 5 bedrooms, family room & library main floor. Greenstyle kitchen and many other luxurious features. 9-7/8% mtge. Barbara Benton. 222-2003.

* * *

BATHURST-CHABAD GT.-STEELES
4 bedroom, 2 storey brick. Bright neutral colours. Pleasure to show. Close to schools, parks, shopping and TTC. B. Buchbinder 222-2003.

* * *

BATHURST-STEELES
2 storey, 4 bedrooms. Fin. bsmt., sep. entrance. Priced to sell. Close to all amenities. Celia Kalishenko 222-2003.

* * *

BATHURST-STEELES
2 storey, 3+1 bedrooms, fin. bsmt., spotless. Mica Lakunishok, 222-2003.

* * *

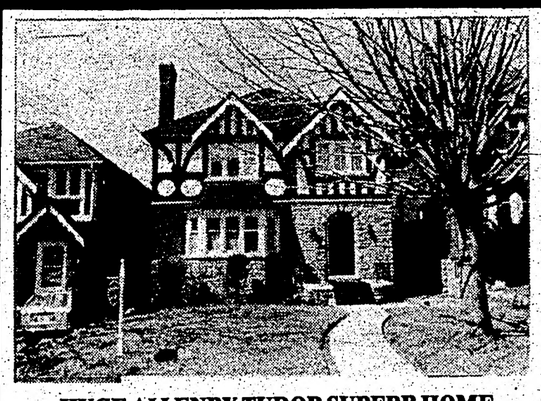
BATHURST & STEELES — NEW LISTING $148,900
Beautiful 4 bedroom. 4 baths & fam. rm. Fireplace, hollywood kit. Complete fin. bsmt. 12½% mtge. Loaded with extras. Celia Kalish 222-2003.

* * *

YORK MILLS & LESLIE $239,000.
New listing, beautifully decorated 2 storey, 4 bedrooms, 4 baths, fam. rm., fireplace, compl. fin. bsmt. Landscaped, lot with inground swimming pool. Many extras. Renee Saks 222-2003.

HOUSES FOR SALE

KINGSWAY



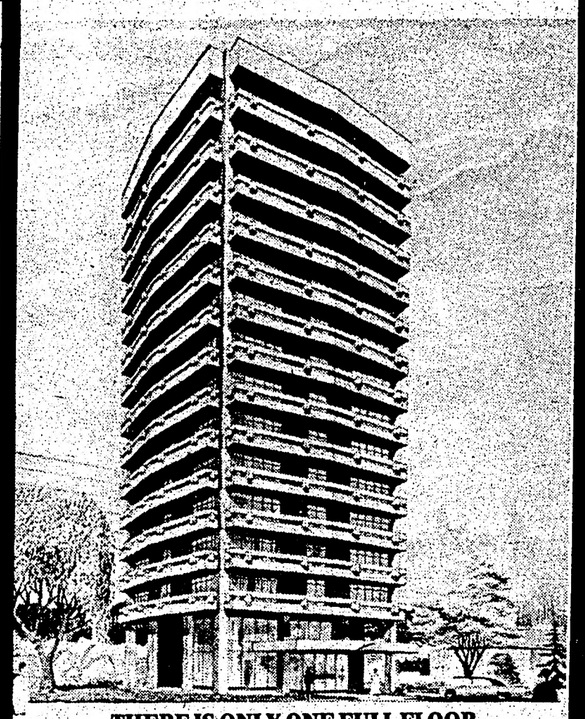
HUGE ALLENBY TUDOR SUPERB HOME $269,000
Outstanding wood stained glass elegant rooms. Spacious, master en suite, pine rec room. Mrs. Enchin 485-2333.

***FOREST HILL $369,000 GRACIOUS RESIDENCE**
Lovely airy living room, formal dining rm, main floor family rm, huge master en suite, many fine details. Mrs. Enchin 485-2333.

* * *

SPECTACULAR DESIGN PRIME AREA $279,900
Sunken living room, suspended oak staircase. Fabulous lower level with wet bar, sophisticated living. Mrs. Enchin 485-2333.

THERE IS ONLY ONE 2600 BATHURST STREET



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$375,000.-
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One of a Kind
Unique Architecturally designed home on magnificent ravine lot. Open concept, fully appointed, prestigious location. Don Altman. 881-9131.

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Reduced $14,000
Executive 4 bdrm. family rm, + f/place & w/out. Hollywood kit., prestigious North York locale. Beautiful decor. Ellie Goldstein 881-9131.

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Carrington Tower, most popular model. 3 bdrm. condo, controlled heat & air, pool, tennis, squash, 2 car parking. Call Lisa Eilersen 223-2110.

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$111,900 4 bdrm., 2 storey with finished basement, Cummer & Leslie, walk to New Associated. Dov Altman 881-9131.

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Bathurst/Eglinton
New excl. 2 storey, 4 bdrm., modern spacious kit. Asking $199,900. M. Davis 783-3333.

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Bathurst/Finch
3 bdrm. exec. condo. Brkfst., family, 2 baths, adult recreation facs., Sabbath elevator, new bldg. Immed. S. Banack 783-3333.

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Elegance Plus
4 bdrm., 2 storey, family rm., den, huge Hollywood kitchen, totally upgraded, designer decor. $189,900. Ellie Goldstein 881-9131.

HOUSES FOR SALE

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YONGE & DAVISVILLE — UNIQUE
Live-in owner + income property. Beautifully renovated, appliances, excellent financing. Call Jack Solomon, 483-4337.

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AVA RD. + CENTRE HALL — $229,000.
Ample space for growing family. Formal living rm. with crackling fireplace & french door w/out to garden. Margaret Heiman, 483-4337.

* * *

RIDGE HILL DR. — 1ST. AD.
Smashing 4 bdrm. SOLD all, den on main. Shows to perfection. A ... to see. Call Shawnee Slan, 483-4337.

* * *

JUST LISTED — $229,000.
E. of Avenue Rd. Chaplin Estates. Renovated centre hall. Living rm. with fireplace. 4 bdrms. + 2 baths on 2nd. Call Harold Hillman, 483-4337.

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CONACHER DR. — $235,000.
Spacious living! 2 storey, 4 bdrms. Panelled family room. Vendor financing. Call Lani Alexandroff, 483-4337.

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SOPHISTICATE LIVING — BISHOP STRACHAN
Unique Lower Village home. Large entertaining rms. + w/o to fabulous garden. Special master suite with fireplace & jacuzzi. Call Elaine Goldenberg.

* * *

ALLENBY SCHOOL — $186,000.
Special renovation accented with skylights, working fireplace, 3 bdrms. + study on 2nd. A rare find. Call Harold Hillman, 483-4337.

* * *

DELUXE CONDO. — $229,000.
Spadina & St. Clair park view! 2 Bdrms., 2½ baths. Open fireplace, laundry ensuite + 2 parking spaces. Call Syma Solomon, 483-4337.

* * *

CEDERVALE — LOWER STRATHEARN
Charming 2-storey Georgian. Smashing decor, 6 bdrms. + 6 baths. Main floor library & gourmet kitchen. Call Eleanor Stanton, 483-4337.

* * *

PRUE AVE. — A RARE FIND
Magnificent 2-storey, 4-5 bdrm. home. Lovable decor. Kitchen + atrium. Exciting family rm, finished lower level + w/o. Eleanor Stanton.

* * *

LOWER VILLAGE — $695,000.
Classic family home with 5 bdrms. on 2nd. Large living & dining rms. Panelled library. Call Harold Hillman, 483-4337.

* * *

VILLAGE TUDOR + TERRIFIC VALUE
$329,000. 3 bdrms. + den. Gleaming hardwood floors. One of a kind. Call Wilma Freedman, 483-4337.

* * *

LOWER VILLAGE — ELEGANT LIFESTYLE!
Impressive home. Panelled library. Formal living rm. & separate dining rm. 6 bdrms. & much more. Call Gert Kerbel, 483-4337.

* * *

UPPER VILLAGE — WEST PREP. SCHOOL
$144,500. 2 storey, 3 bdrm. home on 140 ft. lot. Charming living rm. with fireplace & bay window. Call Gayle Esbin, 483-4337.

* * *

UPPER VILLAGE — "GREAT BUY"
$169,000. Centre hall, 2 storey, double garage, 2 fireplaces, finished lower level. Call Gary Mitchell, 483-4337.

* * *

BAYVIEW CR. — $339,000.
Decorator's own ho... SOLD ...y renovated. Large lot + pool, family rm. + fireplace. 4 fine bdrms. Elaine Goldenberg, 483-4337.

* * *

J. R. ROBERTSON — "EXCEPTIONAL"
Unique Victorian mini mansion. Single family or fabulous duplex, high ceilings, 4 fireplaces. Call Gary Mitchell.

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DENLOW ESTATES — 5 BEDROOMS
Charming 2-storey Victoria Woods home on Tanbark Cres. Family rm. with open fireplace, finished lower level. Eleanor Stanton.

EVA KIRSH Real Estate Limited

BATHURST/LAWRENCE NEW LISTING
3 bdrm. brick bungalow with att. garage on lovely lge. lot, C-A, fin. bsmt. apt., steps to synagogue, TTC & plaza. 225-9494, 449-3362.

***46 KENNARD AVENUE**
South of Overbrook, east of Wilmington. Close to schools and synagogue. A lovely 3 bedroom backsplit. Freshly painted with a cozy kitchen with dinette area includes Kitchen Aide dishwasher. New heat pump! $139,900. June possession. Renata Norian 493-2311 or 741-6565.
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3 bdrm. bungalow with finished bsmt., 2 full baths, private drive, appls., separate side entrance. 11% 1st mtge. Call Eva Smith **886-1000, 889-0265.**

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Bayview/Steeles $118,900
4 bdrm. 2 storey semi with finished bsmt., 4 bathrms., f.p., new kitchen. Excellent family home in desirable area. Call Eva Smith **886-1000, 889-0265.**
HAPPY PASSOVER!!!

HOUSES FOR SALE

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***BAYVIEW VILLAGE**
3-4 bedroom backsplit. Gourmet kitchen, oak pegged floors in halls and kitchen. Indoor swimming pool. Double garage. On a lovely quiet street. Bella Beer.

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CHRISTINE CR. — BATHURST
Custom built ranch bungalow on ravine. 8 rooms. Finished basement with fireplace. 3 bathrooms. On quiet crescent. Elena Pechura.

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***BATHURST-LAWRENCE ATT. PROFESSIONALS**
2 storey 3 bedrooms. Large living and dining rooms. Steps to bus, plaza, schools. J. Friedler.

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***HEARTHSTONE — 1ST AD!**
RANCH BUNGALOW
Elegant 4 bdrm beauty on 60'x125' lot. Family rm., large kitchen, all appliances, 2 fireplaces, circular drive, double garage.. Excellent financing. Goldie Kay.

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BATHURST-FINCH
FIRST TIME OFFERED
10-7/8% mtge. Over 2,100 sq. ft. Main floor family room, open fireplace, central air. Upgraded brdlm. Outstanding value! Ruth Trachter.

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***DUFFERIN-STEELES**
FANTASTIC STARTER!
10-7/8% financing. 3 washrooms. Open brick fireplace, balcony off master. Enclosed porch. Finished basement. Easy financing. Ruth Trachter.
CALL 633-7777
ROSE HERSH LTD. RLTR.

Sadie Moranis Limited • Realtor 449-2020

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PRESTIGE YORK MILLS/ BAYVIEW PARK
$649,000. Prime location. Custom construction, craftsmanship exemplified. Over 4,000 sq. ft. Library and family rm. S. Kert, 449-2020.

* * *

PRIME YORK MILLS — 4 BDRM. BUNGALOW
$447,500. Elegant home with high ceilings & large rms. Separate dining rm. Main floor den & laundry. Don LePage, 449-2020.

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***LOWER VILLAGE UNIQUE OPPORTUNITY**
$374,500 Large bright rooms, stained glass and leaded windows. 5 fireplaces, main floor den & washroom. V.T.B. mortgage. Don LePage 449-2020.

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YORK MILLS/LESLIE — NEW/SPOTLESS
$269,900. Fabulous family home, 4 bdrms., ensuite. Family room off gorgeous kitchen. 5th bdrm. + bathroom on lower level. Mrs. Moffat.

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BAYVIEW-YORK MILLS — MAGNIFICENT LOT
$254,000. Superb bungalow. Delightful main floor family room, walkout to secluded garden. Barbara Glenny-Bunting 449-2020.

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FOREST HILL!
ABSOLUTELY THE BEST
Value in the village! Beautiful executive res. on south ravine lot. Fam. rm., 5 new baths, spectacular master suite + 4 bdrms. S. Goodwin.

Classified Ads

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TAX SHELTER MURB
Luxury, modern 11-plex, most deisrable central rental area. Air cond., fireplaces, 5 appls. each apt., saunas, Jacuzzis, underground parking, outdoor pool. $130,000 gross income. Many extras. Call Eva Halas 783-1791.
G. Halas Rlty. Ltd., Rltr.

INVESTMENT OPPORTUNITIES

SPADINA/COLLEGE
Store with 2 apts. Excellent location. $345,000 asking. Flexible. 221-6901. GEORGE BARON REALTOR.

ISRAEL APARTMENTS FOR SALE

Ramat-Gan. For sale lovely 3 bedroom condominium, new appliances optional. 731-1083 evenings.

ISRAEL PROPERTIES FOR SALE/RENT

Cafe, Restaurant, centrally located business section, Tel Aviv, plus 4 large offices, telephone, etc. Suitable for any business, corporation. Write: P.O. Box 1138, Adelaide Station, Toronto, Ontario, M5C 2H8.

OFFICE SPACE FOR RENT

A bright office. $165 monthly. Bathurst - N. - Wilson. Includes heat, light, parking. 633-6440.

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Private Investigations and security services. World wide. Call Birnie Floyd, 766-3421. Civic investigations.

Autos delivered to Florida, Arizona, California, etc. Toronto Driveaway Service **226-4616.**

PERSONALS Companions Wanted

Invitation to Romance
Bachelor, sensitive, trim & proud of appearance with high morals and a zestful outlook on life, would like to meet marriage-minded female, 20's-30's to share a wide variety of interests and compliment each other's lives. Reply to Box 6418, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

Alone in Ottawa. Capital young man, 29, 5'11", brown hair and eyes, well-read, cerebral, cynical, compassionate. Looking for complement: taller than 5'4", socially competent, practical, aware, intelligent, sincere, attractive and interested in the possibility of a lasting relationship. Please reply Box 6424, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

There's safety in numbers. Six bright, urbane women would like to entertain six unattached gentlemen approximately 50-60 years-of age at a Wine/Cheese Party. These women, all bereft of husbands - one architect, two doctors, one educator, two executives, would welcome gentlemen of similar achievement for a sociable evening. Reply with a few pertinent details to Box 6431, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

PERSONALS Companions Wanted

Single Jewish Professional business people meet. Call Dr. Fren and Associates. (Since 1962) (533-5111).

I am an intelligent & affectionate professional career female, widowed, with grown children. I enjoy my family, music, theatre, dancing & dining. If you are a sensitive, fun-loving, young-at-heart man, 40-60, let's get together. Reply with a description of yourself & a picture if available, to Box 6428, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

Winnipeg male wishes to meet attractive orthodox woman, 45-55. Box 6430, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

Lady, European background, would like to meet refined gentleman in his 50's. Preferably community involved or synagogue affiliated, not necessarily orthodox. Box 6425, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

2 attractive, professional women (in their 30's) wish to meet attractive, professional men for wine, cheese & conversation. Interested? Box 6426, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

ROOMS FOR RENT

Furnished room in private home, suitable for working female or student. 782-3508.

SHARED ACCOMMODATION

Young professional has lovely 2 bedroom apt. to share with same. 781-8479, evenings.

Female wanted for 2 bedroom apt. Bathurst-Steeles. Elaine. 477-6406, 665-6872.

UNVEILINGS

The unveiling of a monument to the beloved memory of the late **Dora Brown** will take place on March 27, 1983 at 10:30 a.m. at Mount Sinai Cemetery, Jewish War Veterans Section. Relatives and friends are invited to attend.

The unveiling of a monument to the beloved memory of the late **Lilly Rachel Ash** will take place on Sunday, March 27 at 11:30 a.m. at The Mount Sinai Cemetery, Beth Sholom Section. Relatives and friends are invited to attend.

OBITUARIES

Samuel Fromstein on Mar. 8, 1983, late of 124 Fenn Ave., Willowdale.
Harry Levine on Mar. 8, 1983, late of Lincoln Place Nursing Home, Tor.
Alice Nathanson on Mar. 7, 1983, late of Baycrest Centre, Tor.
Sharin Rubenstein on Mar. 8, 1983, late of 55 Sugar Millway, Willowdale.
Isser Singerman on Mar. 7, 1983, late of 37 Duncannon Dr., Tor.
Sydney Sugarman on Mar. 7, 1983, late of 519 Brookdale Ave., Tor.

Steeles-College Memorial Chapel

IN MEMORY

In loving memory of Nathan Ehrenreich who passed away April 17, 1981 14th day of Nissan. A ry devoted husband and father. Not a day do we forget him, in our hearts he's always here, for we loved him & we miss him, as it ends the second year. Wife Fay and son David.

SERVICES

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Personal tax returns professionally done. Very reasonable rates. Marvyn 783-9488, 783-6770.

Appliances

Electrical appliances repaired. Stove, fridge, washing machine, dryer, vacuum cleaner. Call 789-4206.

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Experienced dressmaker for alterations & dressmaking. Bathurst-Lawrence area. 787-7167.

Discounted maternity wear. Latest styles & colours. Ruth 669-4005.

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Electrical contractor, reasonable and reliable, E-11, 24 hour service. Michael Yelavich & Sons. 653-7009.

Entertainment

Versatile Band available for weddings/Bar Mitzvahs. Call Dan. 699-2616.

Song of Songs. Classical/Israeli Trio. Receptions, Wedding Ceremonies. Wendy. 226-5266.

Sound 2000. "Toronto's favourite Disc Jockey Service." Ron Cowan. 226-1500.

Partying it up or boogying it down — be Radioactive! Get Radioactive! Disc Jockey Service. See our ad on page 30.

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Refinishing & repair. Dining & bedroom sets welcome. Free estimates. 530-1919.

Expert furniture refinishing and interior wood restoration by Woodworks. Call Howard Giddens for free estimates. 9-5, 368-5495.

Joseph Furniture Refinishing. Oriental, Antique, fine furniture repair, restoration. 291-8197.

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Expert touch-ups, glueing, restorations. Work guaranteed. Free estimates. 653-2155.

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Makeup done in the privacy of your home. For personal techniques for that special occasion call Rhonda Lambert for consultation. 484-9901.

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Chimney, repairs. Cement repairs. Odd jobs. Certified tradesman.
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Man will do general repairs, basement and tiling. Also painting & drywall. 928-0801.

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245-5544 Pager #3029
Repairs and complete roof service. I.K.O. installers. Quality workmanship guaranteed.

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Renovations and additions, specializing in modernizations, all types of work done and guaranteed. Call for no-obligation consultation. 886-0679 anytime.

G.M.C. Construction Ltd. Quality and experienced work in carpentry. Finishing basements and drywall. Repairs of leaky basements, water proofing. Free estimates. Gino, Business: 633-7935, Home: 638-5842, 638-7218.

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Balkan Tile. Experts in ceramics, marble, vinyl. Custom installation/repair/alterations. Guaranteed workmanship. L. Miajailovic. 635-6961 (evenings).

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Invitations and accessories by Barbara Mortfield — Excellent discounts & choices. 663-8232, 663-7040.

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Stylish papers, accessories — adding that "difference" to your Simcha. Hebrew, calligraphy, embossers, kepahs. Shirley Nelson. 886-3210.

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Reasonable prices. Security deadbolts installed. Home/Business. ReKeying. Mobile Service. 782-7662.

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Custom-made, Dover Pad Ltd. 245-7100, evenings 967-6501.

Table Pads
Custom-made, top quality, heat resistant. Courteous home service. Artege Table Pad Co. 745-2711.

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Painting & Wallpapering. Apartments, houses. More than 20 years experience. Low prices. 781-6470.

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Buck's Professional Painting & Paperhanging. For free estimates call Steve Buck 438-0626.

Chris the Painter — excellent interior exterior work. Free estimates. 226-0159.

Expert painter. Interior and exterior work. Call E. Montanari 249-9788.

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Expert Tuning/repairing for concert & home. Ari Isaac. 226-1171.

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Blow-ups; souvenir picture buttons for your child's friends. Bar Mitzvah photography & video. Fred Nelson. 886-3210.

Book early for your wedding-Bar Mitzvah. Professional photographer, very reasonable. Call 638-1326, 663-8063 evenings.

Tutoring

Private lessons & group tutoring in Hebrew studies & Bar/Bat Mitzvah training. Available at Adath Shalom Synagogue, 864 Sheppard Avenue West. Call Rabbi Cooper. 635-0131.

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Call 481–5620

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Elize Upholstery recover, repair chesterfields, chairs, by craftsman: Reasonable. Free estimates. 633-2056, 636-0550.

Bathurst Upholstery. Reupholstering sofas, chairs, 25% off fabrics. 781-1995, 886-3148.

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Custom made, shown in home, verticals, venetians. We beat all prices! Howard Swartz, Dee & Dee Carpeting. 889-8359, 483-9877.

Cleaning, repairing window blinds. Also selling new. Drapery track installation, upholstery repairs. Call anytime 224-2211.

Arabian horses sent to BGU Cashvan Centre

NEW YORK — Ten purebred Arabian horses from U.S. farms in six states were shipped recently to the Cashvan Centre for Animal Health and Improvement at Ben-Gurion University in Beersheva to launch an organized breeding and research program for the development of Arabian horses.

Dr. Daniel Cohen, director of the BGU Cashvan Centre, said "we are going to use these horses for both breeding and training purposes." It will be known as the "King Solomon project."

Cohen noted that while there are some Arabian horses in Israel, "no supervised breeding program exists. Eventually we hope to develop in the Negev a commercial industry for export."

Arabian horses became almost extinct in Israel after World War II, according to Cohen. The original Arabian horse strain goes back several thousand years.

Ten purebred horses from American owners in Texas, Kansas, Kentucky, Maryland, Virginia and South Carolina were shipped via El Al from Kennedy airport. The eight mares, one stallion and a colt will be housed in the newly built stables of the Cashvan Centre at Tel Sheva near Beersheba. The site is purported to be the location where King Solomon had his stables 3,000 years ago.

Cohen came to this country to facilitate the transfer of the animals. He said Israel's horse breeding industry was "only at the bare beginning."

Cohen, an American born veterinary specialist who went to Israel during the 1948 War of Independence, added that "we shall work on the general upgrading of horse breeding in Israel and the training of blacksmiths, farm managers and horse trainers in the handling of such special Arabian breeds."

Special containers were prepared to transfer the horses to Israel.

The BGU Cashvan Centre, named after the late Herbert Cashvan, plays an important role in the development of unique animal industries for the desert. The centre is presently carrying out research on such projects as the camel for meat production; the breeding of desert wild life such as partridges and the adaptation of new species to the desert such as the Dorper sheep from South Africa.

ATTENTION TRUSTEES
We discreetly sell the contents of private homes from the premises to our selected clientele on a commission basis.
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Murray Davis
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total service,
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PASSOVER SALE

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BATHURST & LAWRENCE

Hums

Bakery & Restaurant
Lawrence Plaza 781-8773

For Passover, let us help you give your holiday entertaining that finishing touch with: soup nuts, taiglack, mandel bread, an assortment of desserts, layer and sponge cakes, chiffon bars, matzoh bagels, and crumb pies.

Store Hours: Monday-Friday 7:30 a.m.-10 p.m.
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PASSOVER GREETINGS – COME AND SEE OUR NEW SPRING ARRIVALS from Juliette's

50% OFF

All winter merchandise with presentation of this coupon; while supplies last.

Juliette's, Lawrence Plaza

$20.00 OFF

Any purchase of new Spring suits and dresses with presentation of this coupon. Offer expires April 15/83

Juliette's, Lawrence Plaza

Shoppers Den

Lawrence Plaza 781-7569

Passover Greetings from Shoppers Den Come and see our new spring arrivals.

APRIL SUPER SPECIAL

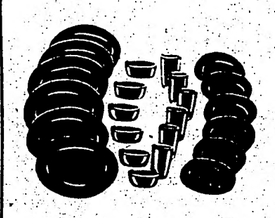
Jordache Jeans

$29.95 *while they last*

PRICE BREAKERS

LAWRENCE PLAZA 789-7951

Get ready for Spring with the "INGRID PARTY BALL"



Contains: 6 glasses, 6 bowls, 6 salad plates, 6 dinner plates — 27 piece party kit

All in one convenient easy to carry ball. Good for camping and for picnics.

Reg. 44.95

NOW ONLY $23.95

Offer good only while supplies last.

20-30% OFF

Brighten up your floral arrangement. All silk flowers and wicker baskets. Assorted colours, shapes and sizes, just in time for spring.

Good only while supplies last.

We are continuing a golden tradition the 55th Passover at

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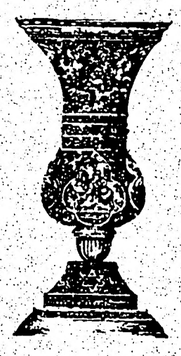

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A Selection of Passover Matzo Products
Large Variety of Israeli Chocolates & Candies

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